Dionysius the Areopagite, Works (1897)

by

Dionysius the Areopagite

About *Dionysius the Areopagite, Works (1897)* by Dionysius the Areopagite

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THE WORKS
OF
DIONYSIUS THE AREOPAGITE,

NOW FIRST TRANSLATED INTO ENGLISH,
FROM THE ORIGINAL GREEK,
BY THE
REV. JOHN PARKER, M.A.,

Author of

“*Christianity Chronologically Confirmed.*”
“*Why am I a Christian* ?” “*Dionysius the Areopagite.*”

“How charming is Divine Philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo’s lute.”

James Parker and Co,
6 SOUTHAMPTON-STREET, STRAND, LONDON;
AND 27 BROAD-STREET, OXFORD.
1897.

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My thanks are due to Miss M. C. Dawes, M. A., for careful revision of the translation.

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DEDICATED

TO

L’ABBÉ J. FABRE D’ENVIEU,

HON. CANON OF ST. DENIS,

IN THANKFUL RECOGNITION

OF THE

CONFIRMATION GIVEN TO THE FAITH, BY HIS

“LIVRE DU PROPHÈTE DANIEL.”

Felix es Gallia! quae, tantos et tales meruisti suscipere sacerdotes.

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PRINCIPAL WORKS ON DIONYSIUS THE AREOPAGITE.

Editions.

Venice. Antwerp. Migne (Paris).

Translations.

Syriac.

Sergius of Ras'ain, A.D. 530. B. Mus. Add. 12151-2, 22370.

Latin.

Johannes Scotus.
Johannes Sarracinus.
Ambrosius Camaldulensis.
Balthasar Corderius.
Ficinnus.
Fabure Stapulensis.

Paraphrase.

Cel. and Ecc. Hier., Dean Colet

French.

Frère Jean de St. François.
Monseigneur Darboy.
L'Abbé Dulac.

German.

Dr. Ceslaus Maria Schneider.

English.

Dean Colet by Rev. J. H. Lupton.
Rev. J. Parker.

Commentaries.

John of Scythopolis, 490.
Joseph Huzaja.
Phocas, bar. Sergius of Edessa.

John, Bishop of Dara.
Theodore, bar. Zarudi of Edessa.
Hugo of St. Victor.
John of Salisbury.
Robert of Lincoln.
St. Thomas Aquinas.
Albertus Magnus.
Dionysius Carthusianus.

Scholia.

Dionysius, Bishop of Alexandria, A.D. 250.
Sergius of Ras'ain.
Maximus.
Pachymera.

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BOOKS TO BE READ

Vindiciae Areopagaticae, 1702.

Hilduinus Areopagatica, 9th Century, Galenus, 1563.

L'Abbé Barras, St. Denis, premier evêque de Paris, 1863. Vives. Paris.

J, Baltenweck, La question de l'authenticité des écrits Rixheim, J. Sutter.

Vidieu, St. Denis l'Areopagite, 1889. Firmin Didot.

Canon Bernard, St. Trophime d'Arles, 1888.

Schneider, "Areopagitica," Regensburg, 1884.

Manz. Jahn, "Dionysiaca," 1889.

Altona. Millet, "Responsio ad De duobus Dionysiis," 1642.

Pearson, "Ignatii vindiciae," with two letters of "Vossius." Cambridge.

Erasmus, "Ratio verae, religionis," and "Institutio."

Hippolytus, "Refutation of all heresies," 1859. Göttingen.

Dexter's Chronicon, Migne, Tom. 31.

Myrothecum sacrorum Elaeochrismaton, 1625-7.

The Conversion of India, George Smith, C.I.E., John Murray, 1893.

WORKS AGAINST GENUINENESS.

Launoy, 1660.

Daillé, 1666.

Montet, 1848.

Hipler, 1861.

Nirschl, 1888, Histpolit Blatter, p. 172-184, and p. 257-270[1]

vii In British Museum there are about 30 Editions, and 40 Treatises, and the Book of Hierotheus (Add. Rich. 7189), translation of which is promised by Professor A. L. Frothingham. Leyden, E. J. Brill.

In Bibliothèque Nationale, Paris, 12 Editions. Avignon, 16 Editions, between 1498 and 1600. Leyden, superb MSS. with marginal scholia, 15th century.

In Rome there are many editions. Unfortunately the Codex produced at the Greek and Latin Council, in the Lateran, A.D. 660, is not in the Vatican, the whole Library in the tower of Santa Francisca having been destroyed in 1219. There is, in the Vatican, a letter in Latin from Dionysius to St. Paul, in which he speaks of the beauty of the blessed Virgin, no doubt as seen in death. There is another pathetic letter to Timothy describing the martyrdom of St. Paul, and his own desolation. In the Bibliothèque Nationale, Paris, there is an autobiography in Syriac, in which it is stated that when St. Paul described the Crucifixion in his speech at Athens, Dionysius sent to fetch his notes, made in Egypt, which were publicly read and found to agree with St. Paul, both as to day and hour. It says, St. Paul's visit to Athens was fourteen years after the darkness in Egypt, which would place the conversion of Dionysius A.D. 44.

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[1] See *Science de Dieu,* Schneider II. vol. p. 229. Manz, 1886.

PREFACE TO THE "DIVINE NAMES."

THE Treatise on "Divine Names" was written by Dionysius, at the request of Timothy, and at the instigation of Hierotheus, to express, in a form more easily understood, the more abstract Treatise of Hierotheus, who was his chief instructor after St. Paul. Its purpose is to explain the epithets in Holy Scripture applied alike to the whole Godhead—Father, Son, and Holy Ghost. It does not pretend to describe the unrevealed God, Who is beyond expression and conception, and can only be known through that union with God, "by which we know, even as we are known." Holy Scripture is the sole authority, beyond which we must neither think nor speak of Almighty God. The Treatise, being written by one of the most learned Greeks, the phraseology is, naturally, that of Plato and Aristotle ; but Plato and Aristotle are not authorities here. When Plato treated his Hebrew instructor with such reverence, and was so versed in the Pentateuch, we need not be sensitive as to the admission of Plato's authority. But, as a matter of fact, on the question of Exemplars[2] and some other points, the opinions of Plato are expressly refuted. The phrase of Luther, "Platonising, rather than Christianising," proves only a very meagre acquaintance with Dionysius. The Greek language is moulded in a marvellous manner to express the newly revealed Christian Faith in its most exalted form, in a style which Daillé confesses to be always of the same "colour;" and Pearson, "always like itself." Jahn has followed Dionysius step by step in order to trace the connection between the language of Plato and Dionysius, for the purpose of exploding the puerile supposition that such complex writings as these could have been evolved from the elementary treatises of Proclus and Plotinus. Most probably, some of the lost writings of Dionysius are in part preserved in those writers and in Clement of Alexandria; but Dionysius is the Master, not Pupil! The works are very distinct and precise upon the Divinity of Christ, and the Hypostatic Union. Like St. Paul, Dionysius affirms that He, Who made all things, is God; and further that Jesus is God, by some startling phraseology. He speaks of James, "the Lord's brother[3]," as "brother of God" David, from whom was born Christ after the flesh, is called "father of God[4]." When speaking of the entombment of the Blessed Virgin, he speaks of her body as the "Life-springing" and "God-receptive body;" thus testifying that Jesus, born of a pure Virgin, is Life and God. He describes the miracles of Jesus as being, as it were, the

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2 C. V. § 2.
3 Ἀδελφόθεος.
4 Θεοπάτορ.

new and God-incarnate energy of God become Man. The newly-coined words indicate an original thinker moulding the Greek language to a newly acquired faith. There are two words, "Agnosia" xi and "Divine Gloom," which illustrate a principle running through these writings,—that the negative of abstraction denotes the superlative positive. "Divine Gloom" is the darkness from excessive light; "Agnosia" is neither ignorance nor knowledge intensified: but a supra-knowledge of Him, Who is above all things known. It is "the most Divine knowledge of Almighty God, within the union beyond mind, when the mind, having stood apart from all existing things, and then, having dismissed itself, has been united to the superluminous rays—thence and there, being illuminated by the unsearchable wisdom." In the *Mystic Theology,* Dionysius exhorts Timothy thus,—"But, thou, O dear Timothy, leave behind both sensible perception, and intellectual efforts, and all objects of sense and intelligence; and all things being and not being, and be raised aloft as far as attainable, ἀγνώστως—unknowingly[5],—to the union with Him above every essence and knowledge. For by the resistless and absolute ecstacy from thyself, in all purity, thou wilt be carried high to the superessential ray of the Divine darkness, when thou hast cast away all, and become liberated from all." Thus, we must pass beyond all things known, and all things being, and lie passive under the illuminating ray of God, if we would attain the highest conception of Him, "Who passeth all understanding." God "unknown" is still the God of Dionysius, and He is still to be worshipped xii unknowingly. There is a tradition that Dionysius erected the altar in Athens "to God unknown," as author of the inexplicable darkness, which he observed in Egypt, and found afterwards from St. Paul to have been contemporaneous with the Crucifixion. Did St. Paul adapt his discourse at Athens to the conversion of Dionysius?

The only heresiarch, whom Dionysius mentions by name, is Elymas, the Sorcerer, Simon Magus, a man of great intellectual attainments and a considerable author. Flavius Clemens and Eugenius, Bishop of Toledo, were disciples of Simon before their conversion to Christ. The tenets of Elymas are described by Hippolytus. He formed an eclectic system from the Old Testament and the Christian Faith, and with Cerinthus and Carpocrates originated many heresies to which the apostolic epistles allude, and which in later times became prominent in the Church. In refuting these heresies, by manifestation of the truth, Dionysius anticipated many errors—ancient and modern.

Jerome informs us (Scr. Ecc. 46) that Pantaenus[6], one of the most celebrated Christian philosophers of Alexandria, was sent, A.D. 193, by Demetrius, Bishop of that city, to India, at the request of a delegation from India for that purpose. Pantaenus discovered, on his arrival, that St. Bartholomew xiii (one of the twelve) had preached the coming of Jesus Christ, in that country. Pantaenus found a copy of the Hebrew Gospel of St. Matthew in India. Now, by the extract, contained in the Scholia of Maximus, from the Scholia of Dionysius of Alexandria (250) upon the Divine Names, and also by the extract from a letter of the same Dionysius, recently discovered in the British Museum[7] (Nos. 12151-2), we know that the writings of Dionysius the Areopagite were known and treasured in Alexandria a few years after the death of Pantaenus. Can we reasonably doubt that Pantaenus took

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5 As beyond knowledge.

6 Conversion of India, p. 12. Pressensé, The Earlier Years of Christianity, Vol. II. p. 271. The History of Mathurâ (Muttra), by F. S. Growse, on the glorification of the Divine Name.

7 Vidieu, p. 73.

the writings of Dionysius, and the more abstract works of Hierotheus, to India? Have we not here an explanation of the remarkable similarity between the Hindu philosophy, as expressed by Sankara[8] in the eighth, and Râmânuja in the thirteenth century, and the "Divine Names?" Sankara treats of the Supreme as "absolutely One;" Râmânuja as "non-dual, with qualification." Both these truths are combined and expressed in Dionysius.

I cannot but believe that many of the beautiful expressions about Vishnu, the Redeemer, in the Râmâyana of Tulsidâs are Christian Truths under a Hindu dress[9]. Many learned Hindus affirm that it is needless for them to become Christian, because they have a more exalted conception of the
xiv Supreme God than Christians themselves. I submit that the "Divine Names" will be instrumental in bringing India to the Christian Faith, in the best and only effectual way—by communities and not by individuals—through the most learned and devout, and not through the most ignorant.

Dionysius was first converted, and then, through him, those who naturally and properly followed his lead.

LUCIUS FLAVIUS DEXTER.

Dexter was a friend of Jerome. Jerome even addresses him as "filius amicus," and describes him as "clarus apud saeculum et Christi fidei deditus."

Dexter became Prefect of the Pretorian Oriental Guards, and was one of the most illustrious statesmen of his time. He resided two years in Toledo. From the archives of the Church of Toledo and other cities he compiled a chronicle from A.D. 1 to A.D. 430, giving a brief summary of the Church events in Spain. That chronicle he dedicated to Jerome, who, enrolled both Chronicle and Author amongst his "illustrious men." It was at the request of Dexter that Jerome wrote his book on Ecclesiastical Writers. Among the earliest Bishops of Toledo, Dexter describes a remarkable man,—Marcellus,—surnamed Eugenius, on account of his noble birth.

xv Bivarius says he was of the house and family of Caesar, being uncle to the Emperor Hadrian. Marcellus was consecrated Bishop by Dionysius the Areopagite at Aries, and sent to Toledo. Respecting him, Dexter records that Dionysius dedicated the books of the Divine Names to him, u.c. 851, A.D. 98. Dexter further records that Dionysius surnamed Marcellus, Timothy, on account of his excellent disposition. Polycrates, Bishop of Ephesus, relates that Timothy, Bishop of Ephesus, to whom the works of Dionysius were originally dedicated, was martyred during the reign of Nerva, A.D. 96-97. Upon the return of Dionysius to Gaul, after his visit to St. John, released from Patmos, we find him calling his friend Marcellus, Timothy, and presenting the books of the "Divine Names "to him, A.D. 98; in order that he might still have a Timothy on earth,— "in vivis"—although his first Timothy, "migravit ad Christum," A.D. 97.

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8 Sankara's doctrine, Sir Monier Williams, "Brahmanism," p. 55. Râmânuja's explained, "Brahmanism," p. 119, &c. J. Murray.

9 At Council of Nicea in 325, Johannes, the Metropolitan of Persia, signed also as "of the great India." Merv was an Episcopal See, A.D. 334. Con. of India, pp. 15—31.

This touch of nature, preserved in a chronicle, written more than 1400 years ago, by an illustrious statesman, who was son of a Bishop celebrated for learning and sanctity, may fairly be deemed, by an unprejudiced mind, reasonable proof that the "Divine Names" were written previous to A.D. 98.

N.B. As the result of some research I affirm that our Saviour's last commission is the Key to Church history in the first century. As He commanded the Apostles to preach the Gospel throughout the world, so the Gospel *was* preached when St. Paul wrote his Epistle to the Colossians, Chap. I. v.
xvi 23 (τοῦ κηρυχθέντος ἐν πάσῃ κτίσει), and with such success amongst the most learned and noble, that, but for the cruel massacre of Flavius[10] Clemens and his family for the Christian Faith, there would have been a Christian Emperor in the first century. As Jesus said, "Ye shall be witnesses of Me unto the *uttermost parts* of the earth" (Acts Chap. 1. v. 8), so the Apostles planted the Church of Christ in Gaul, Spain and Britain, with its threefold ministry; and by the end of the second century there was an organised Church throughout each of those territories[11].

Dr. Schneider informs me "that in Germany they now admit that the external proofs are in favour of genuineness of Dionysius, but they confine themselves to the internal proofs. They pretend that the doctrine is too clear and precise to have been written in the apostolic age."

How could the chief Areopagite, the convert and companion of St. Paul, and the familiar friend of St. John, Theologus, have understood theology!!

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DIONYSIUS THE AREOPAGITE,

ON DIVINE NAMES.

CAPUT I.

TO MY FELLOW PRESBYTER, TIMOTHY,
DIONYSIUS THE PRESBYTER.

What is the purpose of the discourse, and what the tradition concerning Divine Names.

SECTION I.

10 Burton, Ecc. Hist., Vol. I. p. 367.

11 Mansi I. 698, Jaffi. Regesta Rom. Pon. 2nd Ed., p. 10, by Ewald.

Now then, O Blessed One, after the *Theological Outlines*[12], I will pass to the interpretation of the Divine Names, as best I can.

But, let the rule of the Oracles be here also prescribed for us, viz., that we shall establish the truth of the things spoken concerning God, not in the persuasive words of man's wisdom, but in demonstration of the Spirit-moved power of the Theologians, by aid of which we are brought into contact with things unutterable and unknown, in a manner unutterable and unknown, in proportion to the superior union of the reasoning and intuitive faculty and operation within us. By no means then is it permitted to speak, or even to think, anything, concerning the superessential and hidden Deity, beyond those things divinely revealed to us in the sacred Oracles[13]. For Agnosia, (supra-knowledge) of its superessentiality above reason and mind and essence—to, it must we
2 attribute the superessential science, so far aspiring to the Highest, as the ray of the supremely Divine Oracles imparts itself, whilst we restrain ourselves in our approach to the higher glories by prudence and piety as regards things Divine. For, if we must place any confidence in the All Wise and most trustworthy Theology, things Divine are revealed and contemplated in proportion to the capacity of each of the minds, since the supremely Divine Goodness distributes Divinely its immeasurableness (as that which cannot be contained) with a justice which preserves those whose capacity is limited. For, as things intelligible cannot be comprehended and contemplated by things of sense, and things uncompounded and unformed by things compounded and formed; and the intangible and unshaped formlessness of things without body, by those formed according to the shapes of bodies; in accordance with the self-same analogy of the truth, the superessential Illimitability is placed above things essential, and the Unity above mind above the Minds; and the One above conception is inconceivable to all conceptions; and the Good above word is unutterable by word—Unit making one every unit, and superessential essence and mind inconceivable, and Word unutterable, speechlessness[14] and inconception[15], and namelessness—being after the manner of no existing being, and Cause of being to all, but Itself not being, as beyond every essence, and as It may manifest
3 Itself properly and scientifically concerning Itself.

SECTION II.

Concerning this then, as has been said, the superessential and hidden Deity, it is not permitted to speak or even to think beyond the things divinely revealed to us in the sacred Oracles. For even as Itself has taught (as becomes Its goodness) in the Oracles, the science and contemplation of Itself in Its essential Nature is beyond the reach of all created things, as towering superessentially above all. And you will find many of the Theologians, who have celebrated It, not only as invisible and incomprehensible, but also as inscrutable and untraceable, since there is no trace of those who have penetrated to Its hidden infinitude. The Good indeed is not entirely uncommunicated to any single created being, but benignly sheds forth its superessential ray, persistently fixed in Itself, by illuminations analogous to each several being, and elevates to Its permitted contemplation and

12 Cap. 3. Mystic Theology.
13 Ib. c. I. s. 3.
14 *alogia.*
15 ἀνοησία.

communion and likeness, those holy minds, who, as far as is lawful and reverent, strive after It, and who are neither impotently boastful towards that which is higher than the harmoniously imparted Divine manifestation, nor, in regard to a lower level, lapse downward through their inclining to the worse, but who elevate themselves determinately and unwaveringly to the ray shining upon them; and, by their proportioned love of permitted illuminations, are elevated with a holy reverence,
4 prudently and piously, as on new wings.

SECTION III.

Following then, these, the supremely Divine standards, which also govern the whole holy ranks of the supercelestial orders,—whilst honouring the unrevealed of the Godhead which is beyond mind and matter, with inscrutable and holy reverence of mind, and things unutterable, with a prudent silence, we elevate ourselves to the glories which illuminate us in the sacred Oracles, and are led by their light to the supremely Divine Hymns, by which we are supermundanely enlightened and moulded to the sacred Songs of Praise, so as both to see the supremely Divine illuminations given to us by them, according to our capacities, and to praise the good-giving Source of every holy manifestation of light, as Itself has taught concerning Itself in the sacred Oracles. For instance, that It is cause and origin and essence and life of all things; and even of those who fall away from It, both recalling and resurrection; and of those who have lapsed to the perversion of the Divine likeness, renewal and reformation; of those who are tossed about in a sort of irreligious unsteadiness, a religious stability; of those who have continued to stand, steadfastness; of those who are being conducted to It, a protecting Conductor; of those being illuminated, illumination; of those being perfected, source of perfection; of those being deified, source of deification; of those being simplified, simplification; of those being unified, unity; of every origin superessentially super-original origin; and of the Hidden, as far as is right, beneficent communication; and, in one
5 word, the life of the living, and essence of things that be; of all life and essence, origin and cause; because Its goodness produces and sustains things that be, in their being.

SECTION IV.

These things we have learned from the Divine Oracles, and you will find all the sacred Hymnology, so to speak, of the Theologians arranging the Names, of God with a view to make known and praise the beneficent progressions of the Godhead. Hence, we see in almost every theological treatise the Godhead religiously celebrated, both as Monad and unity, on account of the simplicity and oneness of Its supernatural indivisibility from which, as an unifying power, we are unified, and when our divided diversities have been folded together, in a manner supermundane, we are collected into a godlike unit and divinely-imitated union; but, also as Triad, on account of the tri-personal manifestation of the superessential productiveness, from which all paternity in heaven and on earth is, and is named; also, as cause of things existing, since all things were brought into being on account of Its creative goodness, both wise and good, because all things, whilst preserving the properties

of their own nature unimpaired, are filled with every inspired harmony and holy comeliness, but pre-eminently, as loving towards man, because It truly and wholly shared, in one of Its Persons
6 (subsistencies), in things belonging to us, recalling to Itself and replacing the human extremity, out of which, in a manner unutterable, the simplex Jesus was composed, and the Everlasting took a temporal duration, and He, Who is superessentially exalted above every rank throughout all nature, became within our nature, whilst retaining the unchangeable and unconfused steadfastness of His own properties. And whatever other divinely-wrought illuminations, conformable to the Oracles, the secret tradition of our inspired leaders bequeathed to us for our enlightenment, in these also we have been initiated; *now* indeed, according to our capacity, through the sacred veils of the loving-kindness towards man, made known in the Oracles and hierarchical traditions, which envelop things intellectual in things sensible, and things superessential in things that are; and place forms and shapes around the formless and shapeless, and multiply and fashion the supernatural and formless simplicity in the variedness of the divided symbols; but, *then*, when we have become incorruptible and immortal, and have reached the Christlike and most blessed repose, according to the Divine saying, we shall be "ever with the Lord," fulfilled, through all-pure contemplations, with the visible manifestation of God covering us with glory, in most brilliant splendours, as the disciples in the most Divine Transfiguration, and participating in His gift of spiritual light, with unimpassioned and immaterial mind; and, even in the union beyond conception, through the agnostic
7 and most blessed efforts after rays of surpassing brilliancy, in a more Divine imitation of the supercelestial minds. For we shall be equal to the angels, as the truth of the Oracles affirms, and sons of God, being sons of the resurrection. But now, to the best of our ability, we use symbols appropriate to things Divine, and from these again we elevate ourselves, according to our degree, to the simple and unified truth of the spiritual visions; and after our every conception of things godlike, laying aside our mental energies, we cast ourselves, to the best of our ability, towards the superessential ray, in which all the terms of every kind of knowledge pre-existed in a manner beyond expression, which it is neither possible to conceive nor express, nor entirely in any way to contemplate, on account of Its being pre-eminently above all things, and super-unknown, and Its having previously contained within Itself, superessentially, the whole perfections of all kinds of essential knowledge and power, and Its being firmly fixed by Its absolute power, above all, even the supercelestial minds. For, if all kinds of knowledge are of things existing, and are limited to things existing, that, beyond all essence, is also elevated above all knowledge.

SECTION V.

And yet, if It is superior to every expression and every knowledge, and is altogether placed above mind and essence,—being such as embraces and unites and comprehends and anticipates all things,
8 but Itself is altogether incomprehensible to all, and of It, there is neither perception nor imagination, nor surmise, nor name, nor expression, nor contact, nor science;—in what way can our treatise thoroughly investigate the meaning of the Divine Names, when the superessential Deity is shewn to be without Name, and above Name?

But, as we said when we put forth the *Theological Outlines*, it is not possible either to express or to conceive what the One, the Unknown, the Superessential self-existing Good is,—I mean the

threefold Unity, the alike God, and the alike Good. But even the unions, such as befit angels, of the holy Powers, whether we must call them efforts after, or receptions from, the super-Unknown and surpassing Goodness, are both unutterable and unknown, and exist in those angels alone who, above angelic knowledge, are deemed worthy of them. The godlike minds (men) made one by these unions, through imitation of angels as far as attainable (since it is during cessation of every mental energy that such an union as this of the deified minds towards the super-divine light takes place) celebrate It most appropriately through the abstraction of all created things—enlightened in this matter, truly and super-naturally from the most blessed union towards It—that It is Cause Indeed of all things existing, but Itself none of them, as being superessentially elevated above all. To none, indeed, who are lovers of the Truth above all Truth, is it permitted to celebrate the supremely-Divine Essentiality—that which is the super-subsistence of the super-goodness,—neither as word or power, 9 neither as mind or life or essence, but as pre-eminently separated from every condition, movement, life, imagination, surmise, name, word, thought, conception, essence, position, stability, union, boundary, infinitude, all things whatever. But since, as sustaining source of goodness, by the very fact of Its being, It is cause of all things that be, from all created things must we celebrate the benevolent Providence of the Godhead; for all things are both around It and for It, and It is before all things, and all things in It consist, and by Its being is the production and sustenance of the whole, and all things aspire to It—the intellectual and rational, by means of knowledge—things inferior to these, through the senses, and other things by living movement, or substantial and habitual aptitude.

SECTION VI.

The theologians, having knowledge of this, celebrate It, both without Name and from every Name. Without name, as when they say that the Godhead Itself, in one of those mystical apparitions of the symbolical Divine manifestation, rebuked him who said, “What is thy name?” and as leading him away from all knowledge of the Divine Name, said this, “and why dost thou ask my Name? “and this (Name) “is wonderful,” And is not this in reality the wonderful Name, that which is above every Name—the Nameless—that fixed above every name which is named, whether in this age or 10 in that which is to come? Also, as “many named,” as when they again introduce It as saying, “I am He, Who is—the Life—the Light—the God—the Truth.” And when the wise of God themselves celebrate Him, as Author of all things, under many Names, from all created things—as Good—as Beautiful—as Wise—as Beloved—as God of gods—as Lord of lords—as Holy of Holies—as Eternal—as Being—as Author of Ages—as Provider of Life—as Wisdom—as Mind—as Word—as Knowing—as preeminently possessing all the treasures of all knowledge—as Power—as Powerful—as King of kings—as Ancient of days—as never growing old—and Unchangeable—as Preservation—as Righteousness—as Sanctification — as Redemption—as surpassing all things in greatness—and as in a gentle breeze.—Yea, they also say that He is in minds, and in souls, and in bodies, and in heaven and in earth, and at once, the same in the same—in the world—around the world—above the world—supercelestial, superessential, sun, star—fire—water—spirit—dew—cloud—self-hewn stone and rock—all things existing—and not one of things existing.

SECTION VII.

Thus, then, the “Nameless “befits the cause of all, which is also above all, as do all the names of things existing, in order that there may be strictly a kingly rule over the whole; and that all things may be around It and dependent upon It, as cause, as beginning, as end. And Itself, according to
11 the Divine saying, may be the “all in all,” and truly sung as of all, producing, directing and perfecting and sustaining guard, and shrine, and turning towards Itself, and that uniformly, irresistibly and pre-eminently. For It is not only cause of sustenance, or life, or perfection,—so that from this or that forethought alone the Goodness above Name should be named, but It previously embraced in Itself all things existing, absolutely and without limit, by the complete benefactions of His one and all-creating forethought, and by all created things in joint accord It is celebrated and named.

SECTION VIII.

Further also, the Theologians do not honour alone the Names of God which are given from universal or particular Providences, or objects of His forethought; but also from certain occasional Divine Visions, in the sacred temples or elsewhere, which enlightened the initiated or the Prophets, they name the surpassing bright Goodness which is above Name, after one or other causes and powers, and clothe It in forms and shapes of man, or fire, or electron, and celebrate Its eyes and ears, and locks of hair, and countenance, and hands, and back, and wings, and arms, and hinder parts and feet. Also they assign to It crowns[16] and seats, and drinking vessels and bowls, and certain other things mystical, concerning which, in our *Symbolic Theology*, we will speak as best we can. But now, collecting from the Oracles so much as serves the purpose of our present treatise, and using
12 the things aforesaid, as a kind of Canon, and keeping our eyes upon them, let us advance to the unfolding of the Names of God, which fall within the range of our understanding, and, what the hierarchical rule always teaches us throughout every phase of theology, let us become initiated (to speak authoritatively) in the godlike contemplations with a god-enlightened conception. And let us bring religious ears to the unfoldings of the Holy Names of God, implanting the Holy in the Holy, according to the Divine tradition, and removing it from the laughter and jeers of the uninitiated; yea, rather, if certain men really are such, purifying them from their fighting against God in this matter. Be it thine, then, to guard these things, O excellent Timothy, according to the most holy leading, and to make the things Divine neither spoken nor known to the uninitiated. For myself, may Almighty God give me to celebrate, in a manner worthy of God, the numerous beneficent Names of the uncalled and unnamed Deity; and may He not take away a word of truth from my mouth.

CAPUT II.

[16] Letter to Titus.

Concerning common and distinctive theology, and what is the Divine Union and distinction.

SECTION I.

LET then the self-existent Goodness be sung from the Oracles as defining and manifesting the whole supremely-Divine-Subsistence in its essential nature. For, what else is there to learn from 13 the sacred theology, when it affirms that the Godhead Itself, leading the way, says, “Why dost thou ask me concerning the Good?—None is Good except God alone.” Now, this, we have thoroughly demonstrated elsewhere, that always, all the God-becoming Names of God, are celebrated by the Oracles, not partitively, but as applied to the whole and entire and complete and full Godhead, and that all of them are referred impartitively, absolutely, unreservedly, entirely, to all the Entirety of the entirely complete and every Deity. And verily as we have mentioned in the *Theological Outlines*, if any one should say that this is not spoken concerning the whole Deity, he blasphemes, and dares, without right, to cleave asunder the super-unified Unity.

We must affirm, then, that this is to be received respecting the whole Deity. For even the essentially Good Word Himself said, “I am Good[17].” And a certain one of the God-rapt Prophets celebrates the Spirit as “the Good[18].” And again this, “I am He, Who is[19].” If they shall say that this is said, not of the whole Deity, but should violently limit it to one part, how will they understand this? “These things, saith He, Who is, Who was, Who is to come, the Almighty[20],” and “Thou art the same[21],” and this, “Spirit of truth, which is, which proceedeth from the Father[22].” And if they say that the supremely Divine Life is not coextensive with the whole, how is the sacred Word true 14 which said, “As the Father raiseth the dead and maketh alive, so also the Son maketh alive whom He will[23],” and that “the Spirit is He, Who maketh alive[24]?” But, that the whole Deity holds the Lordship over the whole, one can scarcely say, as I think how many times, in reference to the Paternal Deity, or the Filial, the word “Lord “is repeated in the Word of God, as applied to Father and Son[25]. But the Spirit also is Lord[26]. And “the beautiful and the wise” are also sung respecting the whole Deity. And the light, and the deifying, and the cause, and whatever pertains to the whole Godhead, the Oracles introduce into all the supremely Divine hymnody—collectively, when they say “all things are from Almighty God; “but, specifically, as when they say, “all things were made through Him and to Him,” and “all things in Him consist,” and “Thou shalt send forth Thy Spirit, and they shall be made.” And, that one may speak summarily, the supremely Divine Word Himself said, “I and the Father are One,” and “all that the Father hath are Mine,” and, “All Mine are Thine,

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[17] Matt. xx. 15.
[18] Neh. ix. 20.
[19] Ex. iii. 14.
[20] Rev. i. 8.
[21] Heb. i. 12.
[22] John xv. 26.
[23] John v. 21.
[24] Ib. vi. 63.
[25] 1 Cor. i. 30.
[26] 2 Cor. iii. 17.

and Thine, Mine." And again, whatever pertains to the Father and Himself, He attributes. to the supremely Divine Spirit, collectively and in common—the works of God—the homage, the fontal and ceaseless cause and the distribution of the goodly gifts. And I think, none of those, who have been nourished in the Divine Oracles with unprejudiced conceptions, will oppose this, that all 15 things befitting God belong to the whole Godhead, according to the divinely perfect Word. Since, then, we have demonstrated and defined these things from the Oracles,—here indeed partially, but elsewhere sufficiently—we will undertake to unfold every Divine Name whatsoever, which is to be received as referring to the whole Deity.

SECTION II.

But if any one should say that we introduce in so doing a confusion, in disparagement of the distinction which befits God, we do not think that such a statement as this is itself sufficient to convince that it is true. For, if there is any one who has placed himself entirely in opposition to the Oracles, he will be also entirely apart from our. philosophy; and, if he has no care for the divine Wisdom of the Oracles, how shall we care for his guidance to the theological science? But, if he regards the truth of the Oracles, we also, using this canon and illumination, will advance unwaveringly to the answer, as best we can, by affirming that theology transmits some things as common, but others as distinctive; and neither is it meet to divide the common, nor to confuse the distinctive; but that following It according to our ability, we ought to rise to the Divine splendours; for, by taking thence the Divine revelations, as a most excellent canon of truth, we strive to guard the things lying there, in their native simplicity and integrity and identity—being ourselves guarded in our guard of the Oracles, and from these receiving strength to guard those who guard them.

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SECTION III.

The (Names) then, common to the whole Deity, as we have demonstrated from the Oracles, by many instances in the *Theological Outlines*, are the Super-Good, the Super-God, the Super-essential, the Super-Living, the Super-Wise, and whatever else belongs to the superlative abstraction; with which also, all those denoting Cause, the Good, the Beautiful, the Being, the Life-producing, the Wise, and whatever Names are given to the Cause of all Good, from His goodly gifts. But the distinctive Names are the superessential name and property of Father, and Son and Spirit, since no interchange or community in these is in any way introduced. But there is a further distinction, viz., the complete and unaltered existence of Jesus amongst us, and all the mysteries of love towards man actually existing within it.

SECTION IV.

But it is rather necessary, I suppose, to resume and to set forth the complete fashion of the Divine union and distinction, in order that the whole discourse may be seen at a glance to reject everything ambiguous and indistinct, and to define critically and distinctly the proper Names, as far as possible. For, as I said elsewhere, the sacred instructors of our theological tradition call the "Divine Unions"

the hidden and unrevealed sublimities of the super-unutterable and super-unknown Isolation; but the “distinctions,” the goodly progressions and manifestations of the Godhead; and, following the
17 sacred Oracles, they mention also properties of the aforesaid “Union; “and again of the distinction, that there are certain specific unions and distinctions. For example, with regard to the Divine Union, that is, the Superessentiality, there is kindred and common to the One-springing Triad, the superessential sustaining Source, the super-Divine Deity, the super-good Goodness, the supreme identity of the whole supreme Idiosyncrasy, the Oneness above source of one; the Unspeakable; the Much-speaking, the Agnosia, the Comprehended by all, the Placing of all, the Abstraction of all, that which is above all affirmation and abstraction, the abiding and steadfastness in each other, if I may so speak, wholly super-united and in no part commingled of the One-springing Persons, just as lights of lamps (to use sensible illustrations familiar to our capacity), when in one house, are both wholly distinct in each other throughout, and keep the distinction from each other specifically and perfectly maintained, being one in distinction and distinct in union; and then, indeed, we may see in a house, in which are many lamps, the lights of all united to form one certain light and lighting up one combined radiance; and, as I suppose, no one would be able to distinguish in the air containing all the lights the light of one or other lamp from the rest, and to see one without the other, since whole in whole are mixed together without being mingled. But, if any one were to
18 take out from the chamber one particular burner, the whole light belonging to it will depart with it; no particle of the other lights being drawn along with it, nor any of its own light left with the other. For there was, as I said, the complete union of all with all, unmingled throughout, and in no part confused, and this actually in a body, the air, the light even itself being dependent on the material fire. Whence we affirm that the superessential Union is fixed above not only the unions in bodies, but also above those in souls themselves, and in minds themselves, which, in a manner unmingled and supermundane, the Godlike and supercelestial Illuminations, whole through whole, possess, as beseems a participation analogous to those who participate in the Union elevated above all.

SECTION V.

But there is a distinction in the superessential nomenclature of God, not only that which I have mentioned, namely, that each of the One-springing Persons is fixed in the union itself, unmingled and unconfused; but also that the properties of the superessential Divine Production are not convertible in regard to one another. The Father is sole Fountain of the superessential Deity, since the Father is not Son, nor the Son, Father; since the hymns reverently guard their own characteristics for each of the supremely Divine Persons. These then are the unions and distinctions within the unutterable Union and sustaining Source. But, if the goodly progression of the Divine Union,
19 multiplying itself super-uniquely through Goodness, and taking to itself many forms, is also a Divine distinction, yet, common within the Divine distinction, are the resistless distributions, the substance-giving, the life-giving, the wise-making, and the other gifts of the Goodness, Cause of all, after which from the participations and those participating are celebrated the things imparticipatively participated. And this is kindred and common, and one, to the whole Divinity, that it is all entire, participated by each of the Participants, and by none partially. Just as a point in

a circle's centre participates in all the circumjacent[27] straight lines in the circle, and as many impressions of a seal participate in the archetypal seal, and in each of the impressions the seal is whole and the same, and in none partial in any respect. But superior to these is the impartibility of the Deity—Cause of all—from the fact that there is no contact with it. Nor has it any commingled communion with the things participating.

SECTION VI.

And yet some one might say the seal is not whole and the same in the images throughout. But of this the seal is not the cause, for it imparts itself all and the same to each; but the difference of the recipients makes the figures dissimilar, since the archetype is one and complete and the same. For instance, if the wax were soft and impressionable, and smooth and unstamped, and neither
20 unimpressionable and hard, nor running and dissolving, it will have the figure clear and sharp and fixed. But if it should lack any of the aforesaid aptitudes, this will be the cause of the non-participative and un-figured and indistinct, and whatever else arises from inaptitude for reception. Further, there is a distinction from the goodly work of God towards us, in that the superessential Word was invested with being amongst us—from us—wholly and truly, and did and suffered whatever things are choice and pre-eminent in His human work of God. For in these, the Father and the Spirit in no respect communicated, except perhaps, one might say, as regards the benign and philanthropic purpose, and as regards all the pre-eminent and unutterable work of God which the unchangeable, *qua* God and Word of God, did when He had been born amongst us. Thus we, too, strive to unite and distinguish in the Word the things Divine, as the things Divine themselves, are united and distinguished.

SECTION VII.

Now we have set forth in the *Theological Outlines* whatever Divine Causes we have found in the Oracles, of these unions, and distinctions, by treating each separately, according to our ability; by explaining some things, by the infallible Word, and unfolding them; and by conducting the religious and unpolluted mind to the bright visions of the Oracles; but others, as being full of mystery, by
21 approaching them according to the Divine tradition, which is superior to mental energy. For all the Divine properties, even those revealed to us, are known by the participations alone; and themselves, such as they are in their own source and abode, are above mind and all essence and knowledge. For instance, if we have named the superessential Hiddenness, God, or Life, or Essence, or Light, or Word (λόγος), we have no other thought than that the powers brought to us from It are deifying, or essentiating, or life-bearing, or wisdom-imparting; but to Itself we approach during the cessation of all the intellectual energies, seeing no deification, or life, or essence whatever, such as is strictly like the Cause pre-eminently elevated above all. Again, that the Father is fontal Deity, but the Lord Jesus and the Spirit are, if one may so speak, God-planted shoots, and as it were Flowers and

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27 The radii.

superessential Lights of the God-bearing Deity, we have received from the holy Oracles; but how these things are, it is neither possible to say, nor to conceive.

SECTION VIII.

But. up to this point, our utmost power of mental energy carries us, namely, that all divine paternity and sonship have been bequeathed from the Source of paternity and Source of sonship—pre-eminent above all—both to us and to the supercelestial powers, from which the godlike become both gods, and sons of gods, and fathers of gods, and are named Minds, such a paternity and sonship being of
22 course accomplished spiritually, i.e. incorporeally, immaterially, intellectually,— since the supremely Divine Spirit is seated above all intellectual immateriality, and deification, and the Father and the Son are pre-eminently elevated above all divine paternity and sonship. For there is no strict likeness, between the caused and the causes. The caused indeed possess the accepted likenesses of the causes, but the causes themselves are elevated and established above the caused, according to the ratio of their proper origin. And, to use illustrations suitable to ourselves, pleasures and pains are said to be productive of pleasure and pain, but these themselves feel neither pleasure nor pain. And fire, whilst heating and burning, is not said to be burnt and heated. And, if any one should say that the self-existent Life lives, or that the self-existent Light is enlightened, in my view he will not speak correctly, unless, perhaps, he should say this after another fashion, that the properties of the caused are abundantly and essentially pre-existent in the causes.

SECTION IX.

Further also, the most conspicuous fact of all theology—the God-formation of Jesus amongst us—is both unutterable by every expression and unknown to every mind, even to the very foremost of the most reverend angels. The fact indeed that. He took substance as man, we have received as a mystery, but we do not know in what manner, from virginal bloods, by a different law, beyond
23 nature, He was formed, and how, with dry feet, having a bodily bulk and weight of matter, He marched upon the liquid and unstable substance[28]; and so, with regard to all the other features of the super-physical physiology of Jesus. Now, we have elsewhere sufficiently spoken of these things, and they have been celebrated by our illustrious leader, in his *Theological Elements*, in a manner far beyond natural ability—things which that illustrious man acquired, either from the sacred theologians, or comprehended from the scientific, search of the Oracles, from manifold struggles and investigations respecting the same, or was instructed from a sort of more Divine Inspiration, not only having learnt, but having felt the pangs of things Divine, and from his sympathy with them, if I may so speak, having been perfected to their untaught and mystic union and acceptance. And that we may display, in fewest words, the many and blessed visions of his most excellent intelligence, the following are the things he says, concerning the Lord Jesus, in the *Theological Elements* compiled by him.

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[28] Letter IV.

SECTION X.

From the Theological Elements of the most holy Hierotheus.

Deity of the Lord Jesus,— the Cause and Completing of all, which preserves the parts concordant
24 with the whole, and is neither part nor whole, and whole and part, as embracing in Itself everything both part and whole, and being above and before—is perfect indeed in the imperfect, as source of perfection, but imperfect in the perfect, as super-perfect, and pre-perfect—Form producing form, in things without form, as Source of form—formless in the forms, as above form,—Essence, penetrating without stain the essences throughout, and superessential, exalted above every essence—setting bounds to the whole principalities and orders, and established above every principality and order. It is measure also of things existing, and age, and above age, and before age—full, in things that need, super-full in things full, unutterable, unspeakable, above mind, above life, above essence. It has the supernatural, supernaturally,—the superessential, superessentially. Hence, since through love towards man, He has come even to nature, and really became substantial, and the Super-God lived as Man[29] (may He be merciful with regard to the things we are celebrating, which are beyond mind and expression), and in these He has the supernatural and super-substantial, not only in so far as He communicated with us without alteration and without confusion, suffering no loss as regards His super-fulness, from His unutterable emptying of Himself—but also, because the newest of all new things, He was in our physical condition super-physical—in things substantial, super-substantial, excelling all the things—of us—from us—above us.

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SECTION XI.

This then is sufficient on these matters, let us now advance to the purpose of the discourse by unfolding, to the best of our ability, the kindred and common Names of the Divine distinction. And, in order that we may first distinctly define everything, in order, we call Divine distinction, as we have said, the goodly progressions of the Godhead. For, by being given to all things existing, and pouring forth the whole imparted goods in abundance, It is distinguished uniformly, and multiplied uniquely, and is moulded into many from the One, whilst being self-centred. For example, since Almighty God is superessentially Being, but the Being is bequeathed to things being, and produces the whole Essences; that One Being is said to be fashioned in many forms, by the production from Itself of the many beings, whilst It remains undiminished, and One in the multiplicity, and Unified during the progression, and complete in the distinction, both by being superessentially exalted above all beings, and by the unique production of the whole; and by the un-lessened stream of His undiminished distributions. Further, being One, and having distributed the One, both to every part and whole, both to one and to multitude, He is One, as it were, superessentially, being neither a part of the multitude, nor whole from parts; and thus is neither one, nor partakes of one, nor has the one. But, beyond these, He is One, above the one, to things existing—One, and multitude

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[29] Letter IV.

indivisible, unfilled super-fulness, producing and perfecting and sustaining every one thing and
26 multitude. Again, by the Deification from Itself, by the Divine likeness of many who become gods, according to their several capacity, there seems, and is said to be, a distinction and multiplication of the One God, but. He is none the less the Supreme God, and super-God, superessentially One God,—undivided in things divided, unified in Himself, both unmingled and unmultiplied in the many. And when the common conductor of ourselves, and of our leader to the Divine gift of light,—he, who is great in Divine mysteries—the light of the world—had thought out this in a manner above natural ability,—he speaks as follows, from the inspiration of God, in his sacred writings—"For, even if there are who are called gods, whether in heaven or upon earth, as there are gods many and lords many; but to us there is One God, the Father, from Whom are all things, and we unto Him,—and One Lord Jesus Christ, through Whom are all things, and we, through Him[30]." For, with regard to things Divine, the unions overrule the distinctions, and precede them, and are none the less unified, even after the self-centred and unified distinction. These, the mutual and common distinctions, or rather the goodly progressions of the whole Deity, we will endeavour to the best of our ability to celebrate from the Names of God, which make them known in the Oracles;—first, having laid down, as we have said, that every beneficent Name of God, to whichever of the supremely Divine Persons it may be applied, is to be understood with reference to the whole
27 Supremely Divine wholeness unreservedly.

CAPUT III.

What is the power of prayer, and concerning the blessed Hierotheus, and concerning reverence and covenant in the Word of God.

SECTION I.

FIRST, with your permission, let us examine the all-perfect Name of Goodness, which is indicative of the whole progressions of Almighty God, having invoked the supremely good, and super-good Triad—the Name which indicates Its whole best Providences. For, we must first be raised up to It, as Source of good, by our prayers; and by a nearer approach to It, be initiated as to the all good gifts which are established around It. For It is indeed present to all, but all are not present to It. But then, when we have invoked It, by all pure prayers and unpolluted mind, and by our aptitude towards Divine Union, we also are present to It. For, It is not in a place, so that It should be absent from a particular place, or should pass from one to another. But even the statement that It is in all existing beings, falls short of Its infinitude (which is) above all, and embracing all. Let us then elevate our very selves by our prayers to the higher ascent of the Divine and good rays,—as if a luminous chain

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[30] 1 Cor. viii. 5, 6.

being suspended from the celestial heights, and reaching down hither, we, by ever clutching this upwards, first with one hand, and then with the other, seem indeed to draw it down, but in reality 28 we do not draw it down, it being both above and below, but ourselves are carried upwards to the higher splendours of the luminous rays. Or, as if, after we have embarked on a ship, and are holding on to the cables reaching from some rock, such as are given out, as it were, for us to seize, we do not draw the rock to us, but ourselves, in fact, and the ship, to the rock. Or to take another example, if any one standing on the ship pushes away the rock by the sea shore, he will do nothing to the stationary and unmoved rock, but he separates himself from it, and in proportion as he pushes that away, he is so far hurled from it. Wherefore, before everything, and especially theology, we must begin with prayer, not as though we ourselves were drawing the power, which is everywhere and nowhere present, but as, by our godly reminiscences and invocations, conducting ourselves to, and making ourselves one with, it.

SECTION II.

Perhaps also, this is worthy of apology, that whilst our illustrious leader, Hierotheus, is compiling his *Theological Elements,* in a manner above natural capacity, we, as if those were not sufficient, have composed others, and this present theological treatise. And yet, if that man had deigned to treat systematically all the theological treatises, and had gone through the sum of all theology, by detailed expositions, we should not have gone to such a height of folly, or stupidity, as to have 29 attempted alone theological questions, either more lucidly or divinely than he, or to indulge in vain talk by saying superfluously the same things twice over, and in addition to do injustice to one, both teacher and friend, and that we, who have been instructed from his discourses, after Paul the Divine, should filch for our own glorification his most illustrious contemplation and elucidation. But, since in fact, he, whilst teaching things divine, in a manner suitable to presbyters, set forth comprehensive definitions, and such as embraced many things in one, as were suitable to us, and to as many as with us were teachers of the newly-initiated souls, commanding us to unfold and disentangle, by language commensurate with our ability, the comprehensive and uniform compositions of the most intellectual capacity of that illustrious man; and you, yourself, have oftentimes urged us to this, and sent back the very book, as being of transcendent value; for this reason, then, we too distinguish him as a teacher of perfect and presbyterial conceptions for those who are above the common people, even as certain second Oracles, and next to the Anointed of God. But for people, such as we are, we will transmit things Divine, according to our capacity. For, if strong meat belongs to the perfect, how great perfection is required that the same should feed others. Correctly, then, we have affirmed this, that the self-perceptive vision of the intelligible Oracles, and their comprehensive teaching, needs presbyterial power; but the science and the thorough teaching of the reasons which 30 lead to this, fittingly belong to those purified and hallowed persons placed in a subordinate position. And yet, we have insisted upon this with the utmost care, that, as regards the things that have been thoroughly investigated by him, our divine leader, with an accurate elucidation, we should not, in any way, handle the same tautologically, for the same elucidation of the Divine text expounded by him. For, amongst our inspired hierarchs (when both we, as you know, and yourself, and many of our holy brethren, were gathered together to the depositing of the Life-springing and God-receptive body, and when there were present also James, the brother of God, and Peter, the foremost and

most honoured pinnacle of the Theologians, when it was determined after the depositing, that every one of the hierarchs should celebrate, as each was capable, the Omnipotent Goodness of the supremely Divine Weakness), he, after the Theologians, surpassed, as you know, all the other divine instructors, being wholly entranced, wholly raised from himself, and experiencing the pain of his fellowship with the things celebrated, and was regarded as an inspired and divine Psalmist by all, by whom he was heard and seen and known, and not known. And why should I say anything to thee concerning the things there divinely spoken? For, if I do not forget myself, many a time do I remember to have heard from thee certain portions of those inspired songs of praise; such was thy
31 zeal, not cursorily, to pursue things Divine.

SECTION III.

But to pass over the mystical things there, both as forbidden to the multitude and as known to thee, when it was necessary to communicate to the multitude, and to bring as many as possible to the sacred knowledge amongst ourselves, he so excelled the majority of sacred teachers, both by use of time and purity of mind, and accuracy of demonstrations, and by his other sacred discourses, that we should scarcely have dared to look so great a sun straight in the face. For we are thus far conscious in ourselves, and know, that we may neither advance to understand sufficiently the intelligible of Divine things, nor to express and declare the things spoken of the divine knowledge. For, being far removed from the skill of those divine men, as regards theological truth, we are so inferior that we should have, through excessive reverence, entirely come to this—neither to hear nor to speak anything respecting divine philosophy, unless we had grasped in our mind, that we must not neglect the knowledge of things divine received by us. And to this we were persuaded, not only by the innate aspirations of the minds which always lovingly cling to the permitted contemplation of the supernatural, but also by the most excellent order itself of the Divine institutions, which prohibits us, on the one hand, from much inquisition into things above us, as above our degree, and as unattainable; yet, on the other hand, persistently urges us to graciously
32 impart to others also whatever is permitted and given to us to learn. Yielding then to these considerations, and neither shirking nor flinching from the attainable discovery of things Divine, but also not bearing to leave unassisted those who are unable to contemplate things too high for us, we have brought ourselves to composition, not daring indeed to introduce anything new, but by more easy and more detailed expositions to disentangle and elucidate the things spoken by the Hierotheus indeed.

CAPUT IV.

Concerning Good, Light, Beauty, Love, Ecstasy, Jealousy, and that the Evil is neither existent, nor from existent, nor in things being.

SECTION I.

BE it so then. Let us come to the appellation “Good,” already mentioned in our discourse, which the Theologians ascribe pre-eminently and exclusively to the super-Divine Deity, as I conjecture, by calling the supremely Divine Subsistence, Goodness; and because the Good, as essential Good, by Its being, extends Its Goodness to all things that be.

For, even as our sun—not as calculating or choosing, but by its very being, enlightens all things able to partake of its light in their own degree—so too the Good—as superior to a sun, as the archetype *par excellence,* is above an obscure image—by Its very existence sends to all things that
33 be, the rays of Its whole goodness, according to their capacity. By reason of these (rays) subsisted all the intelligible and intelligent essences and powers and energies. By reason of these they are, and have their life, continuous and undiminished, purified from all corruption and death and matter, and generation; and separated from the unstable and fluctuating and vacillating mutability, and are conceived of as incorporeal and immaterial, and as minds they think in a manner supermundane, and are illuminated as to the reasons of things, in a manner peculiar to themselves; and they again convey to their kindred spirits things appropriate to them; and they have their abiding from Goodness; and thence comes to them stability and consistence and protection, and sanctuary of good things; and whilst aspiring to It, they have both being and good being; and being conformed to It, as is attainable, they are both patterns of good, and impart to those after them, as the Divine Law directs, the gifts which have passed through to themselves from the Good.

SECTION II.

Thence come to them the supermundane
orders, the unions amongst themselves, the mutual penetrations, the unconfused distinctions, the powers elevating the inferior to the superior, the providences of the more exalted for those below them; the guardings of things pertaining to each power; and unbroken convolutions around
34 themselves; the identities and sublimities around the aspiration after the Good; and whatever is said in our Treatise concerning the angelic properties and orders. Further also, whatever things belong to the heavenly Hierarchy, the purifications befitting angels, the supermundane illuminations, and the things perfecting the whole angelic perfection, are from the all-creative and fontal Goodness; from which was given to them the form of Goodness, and the revealing in themselves the hidden Goodness, and that angels are, as it were, heralds of the Divine silence, and project, as it were, luminous lights revealing Him Who is in secret. Further, after these—the sacred and holy minds—the souls, and whatever is good in souls is by reason of the super-good Goodness—the fact that they are intellectual—that they have essential life—indestructible—the very being itself—and that they are able, whilst elevated themselves to the angelic lives, to be conducted by them as good guides to the good Origin of all good things, and to become partakers of the illuminations, thence bubbling forth, according to the capacity of each, and to participate in the goodlike gift, as they are able, and whatever else we have enumerated in our Treatise concerning the soul. But also, if one may be permitted to speak of the irrational souls, or living creatures, such as cleave the air, and such as

walk on earth, and such as creep along earth, and those whose life is in waters, or amphibious, and such as live concealed under earth, and burrow within it, and in one word, such as have the sensible 35 soul or life, even all these have their soul and life, by reason of the Good. Moreover, all plants have their growing and moving life from the Good; and even soulless and lifeless substance is by reason of the Good, and by reason of It, has inherited its substantial condition.

SECTION III.

But, if the Good is above all things being, as indeed it is, and formulates the formless, even in Itself alone, both the non-essential is a pre-eminence of essence, and the non-living is a superior life, and the mindless a superior wisdom, and whatever is in the Good is of a superlative formation of the formless, and if one may venture to say so, even the nonexistent itself aspires to the Good above all things existing, and struggles somehow to be even itself in the Good,—the really Superessential—to the exclusion of all things.

SECTION IV.

But what slipped from our view in the midst of our discourse, the Good is Cause of the celestial movements in their commencements and terminations, of their not increasing, not diminishing, and completely changeless, course[31], and of the noiseless movements, if one may so speak, of the vast celestial transit, and of the astral orders, and the beauties and lights, and stabilities, and the progressive swift motion of certain stars, and of the periodical return of the two luminaries, which 36 the Oracles call “great,” from the same to the same quarter, after which our days and nights being marked, and months and years being measured, mark and number and arrange and comprehend the circular movements of time and things temporal. But, what would any one say of the very ray of the sun? For the light is from the Good, and an image of the Goodness, wherefore also the Good is celebrated under the name of Light; as in a portrait the original is manifested. For, as the goodness of the Deity, beyond all, permeates from the highest and most honoured substances even to the lowest, and yet is above all, neither the foremost outstripping its superiority, nor the things below eluding its grasp, but it both enlightens all that are capable, and forms and enlivens, and grasps, and perfects, and is measure of things existing, and age, and number, and order, and grasp, and cause, and end; so, too, the brilliant likeness of the Divine Goodness, this our great sun, wholly bright and ever luminous, as a most distant echo of the Good, both enlightens whatever is capable of participating in it, and possesses the light in the highest degree of purity, unfolding to the visible universe, above and beneath, the splendours of its own rays, and if anything does not participate in them, this is not owing to the inertness or deficiency of its distribution of light, but is owing to the inaptitude for light-reception of the things which do not unfold themselves for the participation of light. No doubt the ray passing over many things in such condition, enlightens the things after 37 them, and there is no visible thing which it does not reach, with the surpassing greatness of its own splendour. Further also, it contributes to the generation of sensible bodies, and moves them to life,

[31] ευροίας.

and nourishes, and increases, and perfects, and purifies and renews; and the light is both measure and number of hours, days, and all our time. For it is the light itself, even though it was then without form, which the divine Moses declared to have fixed that first Triad[32] of our days. And, just as Goodness turns all things to Itself, and is chief collector of things scattered, as One-springing and One-making Deity, and all things aspire to It, as Source and Bond and End, and it is the Good, as the Oracles say, from Which all things subsisted, and are being brought into being by an all-perfect Cause; and in Which all things consisted, as guarded and governed in an all-controlling route; and to Which all things are turned, as to their own proper end; and to Which all aspire —the intellectual and rational indeed, through knowledge, and the sensible through the senses, and those bereft of sensible perception by the innate movement of the aspiration after life, and those without life, and merely being, by their aptitude for mere substantial participation; after the same method of its illustrious original, the light also collects and turns to itself all things existing—things with sight —things with motion—things enlightened—things heated—things wholly held together by its
38 brilliant splendours—whence also, Helios, because it makes all things altogether (ἀολλῆ), and collects things scattered. And all creatures, endowed with sensible perceptions, aspire to it, as aspiring either to see, or to be moved and enlightened, and heated, and to be wholly held together by the light. By no means do I affirm, after the statement of antiquity, that as being God and Creator of the universe, the sun, by itself, governs the luminous world, but that the invisible things of God are clearly seen from the foundation of the world, being understood by the things that are made, even His eternal power and Deity.

SECTION V.

But we have spoken of these things in our *Symbolical Theology*. Let us now then celebrate the spiritual Name of Light, under Which we contemplate the Good, and declare that He, the Good, is called spiritual[33] Light, on the ground that He fills every supercelestial mind with spiritual light, and expels all ignorance and error from all souls in which they may be, and imparts to them all sacred light, and cleanses their mental vision from the mist which envelops them, from ignorance, and stirs up and unfolds those enclosed by the great weight of darkness, and imparts, at first, a measured radiance; then, whilst they taste, as it were, the light, and desire it more, more fully gives Itself, and more abundantly enlightens them, because "they have loved much," and ever elevates
39 them to things in advance, as befits the analogy of each for aspiration.

SECTION VI.

The Good then above every light is called spiritual Light, as fontal ray, and stream of light welling over, shining upon every mind, above, around[34], and in the world, from its fulness, and renewing their whole mental powers, and embracing them all by its over-shadowing; and being above all by its exaltation; and in one word, by embracing and having previously and pre-eminently the whole

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[32] See Dulac, Theology anticipates Science.

[33] The Greek word is νοητὸν, which in connection with φῶς is rendered here "spiritual light."

[34] See Book of Hierotheus, c. 2.

sovereignty of the light-dispensing faculty, as being source of light and above all light, and by comprehending in itself all things intellectual, and all things rational, and making them one altogether. For as ignorance puts asunder those who have gone astray, so the presence of the spiritual light is collective and unifying of those being enlightened, both perfecting and further turning them towards the true Being, by turning them from the many notions and collecting the various views, or, to speak more correctly, fancies, into one true, pure and uniform knowledge, and by filling them with light, one and unifying.

SECTION VII.

This Good is celebrated by the sacred theologians, both as beautiful and as Beauty, and as Love, and as Beloved; and all the other Divine Names which beseem the beautifying and highly-favoured
40 comeliness. But the beautiful and Beauty are not to be divided, as regards the Cause which has embraced the whole in one. For, with regard to all created things, by dividing them into participations and participants, we call beautiful that which participates in Beauty; but beauty, the participation of the beautifying Cause of all the beautiful things. But, the superessential Beautiful is called Beauty, on account of the beauty communicated from Itself to all beautiful things, in a manner appropriate to each, and as Cause of the good harmony and brightness of all things which flashes like light to all the beautifying distributions of its fontal ray, and as calling (καλοῦν) all things to Itself (whence also it is called Beauty) (κάλλος), and as collecting all in all to Itself. (And it is called) Beautiful, as (being) at once beautiful and super-beautiful, and always being under the same conditions and in the same manner beautiful, and neither coming into being nor perishing, neither waxing nor waning; neither in this beautiful, nor in that ugly, nor at one time beautiful, and at another not; nor in relation to one thing beautiful, and in relation to another ugly, nor here, and not there, as being beautiful to some, and not beautiful to others; but as Itself, in Itself, with Itself, uniform, always being beautiful, and as having beforehand in Itself pre-eminently the fontal beauty of everything beautiful. For, by the simplex and supernatural nature of all beautiful things, all beauty, and everything beautiful, pre-existed uniquely as to Cause. From this Beautiful (comes) being to all
41 existing things,—that each is beautiful in its own proper order; and by reason of the Beautiful are the adaptations of all things, and friendships, and inter-communions, and by the Beautiful all things are made one, and the Beautiful is origin of all things, as a creating Cause, both by moving the whole and holding it together by the love of its own peculiar Beauty; and end of all things, and beloved, as final Cause (for all things exist for the sake of the Beautiful) and exemplary (Cause), because all things are determined according to It. Wherefore, also, the Beautiful is identical with the Good, because all things aspire to the Beautiful and Good, on every account, and there is no existing thing which does not participate in the Beautiful and the Good. Yea, reason will dare to say even this, that even the non-existing participates in the Beautiful and Good. For then even it is beautiful and good, when in God it is celebrated superessentially to the exclusion of all. This, the one Good and Beautiful, is uniquely Cause of all the many things beautiful and good. From this are all the substantial beginnings of things existing, the unions, the distinctions, the identities, the diversities, the similarities, the dissimilarities, the communions of the contraries, the commingling of things unified, the providences of the superior, the mutual cohesions of those of the same rank; the attentions of the more needy, the protecting and immoveable abidings and stabilities of their

whole selves and, on the other hand, the communions of all things among all, in a manner peculiar to each, and adaptations and unmingled friendships and harmonies of the whole, the blendings in
42 the whole, and the undissolved connections of existing things, the never-failing successions of the generations, all rests and movements, of the minds, of the souls, of the bodies. For, that which is established above every rest, and every movement, and moves each thing in the law of its own being to its proper movement, is a rest and movement to all.

SECTION VIII.

Now, the divine minds[35] are said to be moved circularly indeed, by being united to the illuminations of the Beautiful and Good, without beginning and without end; but in a direct line, whenever they advance to the succour of a subordinate, by accomplishing all things directly; but spirally, because even in providing for the more indigent, they remain fixedly, in identity, around the good and beautiful Cause of their identity, ceaselessly dancing around.

SECTION IX.

Further, there is a movement of soul, circular indeed,—the entrance into itself from things without, and the unified convolution of its intellectual powers, bequeathing to it inerrancy, as it were, in a sort of circle, and turning and collecting itself, from the many things without, first to itself, then, as having become single, uniting with the uniquely unified powers, and thus conducting to the Beautiful and Good, which is above all things being, and One and the Same, and without beginning and without end. But a soul is moved spirally, in so far as it is illuminated, as to the divine kinds
43 of knowledge, in a manner proper to itself, not intuitively and at once, but logically and discursively; and, as it were, by mingled and relative operations; but in a straight line, when, not entering into itself, and being moved by unique intuition (for this, as I said, is the circular), but advancing to things around itself, and from things without, it is, as it were, conducted from certain symbols, varied and multiplied, to the simple and unified contemplations.

SECTION X.

Of these three motions then in everything perceptible here below, and much more of the abidings and repose and fixity of each, the Beautiful and Good, which is above all repose and movement, is Cause and Bond and End; by reason of which, and from which, and in which, and towards which, and for sake of which, is every repose and movement. For, both from It and through It is both Essence and every life, and both of mind and soul and every nature, the minutiae, the equalities, the magnitudes, all the standards and the analogies of beings, and harmonies and compositions; the entireties, the parts, every one thing, and multitude, the connections of parts, the unions of every multitude, the perfections of the entireties, the quality, the weight, the size, the infinitude, the

35 Angels.

compounds, the distinctions, every infinitude, every term, all the bounds, the orders, the
44 pre-eminences, the elements, the forms, every essence, every power, every energy, every condition, every sensible perception, every reason, every conception, every contact, every science, every union, and in one word, all things existing are from the Beautiful and Good, and in the Beautiful and Good, and turn themselves to the Beautiful and Good.

Moreover, all things whatever, which are and come to being, are and come to being by reason of the Beautiful and Good; and to It all things look, and by It are moved and held together, and for the sake of It, and by reason of It, and in It, is every source exemplary, final, creative, formative, elemental, and in one word, every beginning, every bond, every term, or to speak summarily, all things existing are from the Beautiful and Good; and all things non-existing are superessentially in the Beautiful and Good; and it is of all, beginning and term, above beginning and above term, because from It, and through It, and in It, and to It, are all things, as says the Sacred Word.

By all things, then, the Beautiful and Good is desired and beloved and cherished; and, by reason of It, and for the sake of It, the less love the greater suppliantly; and those of the same rank, their fellows brotherly; and the greater, the less considerately; and these severally love the things of themselves continuously; and all things by aspiring to the Beautiful and Good, do and wish all things whatever they do and wish. Further, it may be boldly said with truth, that even the very
45 Author of all things, by reason of overflowing Goodness, loves all, makes all, perfects all, sustains all, attracts all; and even the Divine Love is Good of Good, by reason of the Good. For Love itself, the benefactor of things that be, pre-existing overflowingly in the Good, did not permit itself to remain unproductive in itself, but moved itself to creation[36], as befits the overflow which is generative of all.

SECTION XI.

And let no one fancy that we honour the Name of Love beyond the Oracles, for it is, in my opinion, irrational and stupid not to cling to the force of the meaning, but to the mere words; and this is not the characteristic of those who have wished to comprehend things Divine, but of those who receive empty sounds and keep the same just at the ears from passing through from outside, and are not willing to know what such a word signifies, and in what way one ought to distinctly represent it, through other words of the same force and more explanatory, but who specially affect sounds and signs without meaning, and syllables, and words unknown, which do not pass through to the mental part of their soul, but buzz without, around their lips and ears, as though it were not permitted to signify the number four, by twice two, or straight lines by direct lines, or motherland by fatherland, or any other, which signify the self-same thing, by many parts of speech.

46 We ought to know, according to the correct account, that we use sounds, and syllables, and phrases, and descriptions, and words, on account of the sensible perceptions; since when our soul is moved by the intellectual energies to the things contemplated, the sensible perceptions by aid of sensible objects are superfluous; just as also the intellectual powers, when the soul, having become godlike,

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[36] Creation through Goodness not necessity.

throws itself, through a union beyond knowledge, against the rays of the unapproachable light, by sightless efforts. But, when the mind strives to be moved upwards, through objects of sense, to contemplative conceptions, the clearer interpretations are altogether preferable to the sensible perceptions, and the more definite descriptions are things more distinct than things seen; since when objects near are not made clear to the sensible perceptions, neither will these perceptions be well able to present the things perceived to the mind. But that we may not seem, in speaking thus, to be pushing aside the Divine Oracles, let those who libel the Name of Love (Ἔρωτος) hear them. “Be in love with It,” they say, “and It will keep thee—Rejoice over It, and It will exalt thee—Honour It, in order that It may encompass thee,”—and whatever else is sung respecting Love, in the Word of God.

SECTION XII.

And yet it seemed to some of our sacred expounders that the Name of Love is more Divine than that of loving-kindness (ἀγάπης). But even the Divine Ignatius[37] writes, “my own Love (ἔρως) is crucified;” and in the introductions to the Oracles you will find a certain One saying of the Divine
47 Wisdom, “1 became enamoured of her Beauty.” So that we, certainly, need not be afraid of this Name of Love, nor let any alarming statement about it terrify us. For the theologians seem to me to treat as equivalent the name of Loving-kindness, and that of Love; and on this ground, to attribute, by preference, the veritable Love, to things Divine, because of the misplaced prejudice of such men as these. For, since the veritable Love is sung of in a sense befitting God, not by us only, but also by the Oracles themselves, the multitude, not having comprehended the Oneness of the Divine Name of Love, fell away, as might be expected of them, to the divided and corporeal and sundered, seeing it is not a real love, but a shadow, or rather a falling from the veritable Love. For the Oneness of the Divine and one Love is incomprehensible to the multitude, wherefore also, as seeming a very hard name to the multitude, it is assigned to the Divine Wisdom, for the purpose of leading back and restoring them to the knowledge of the veritable Love; and for their liberation from the difficulty respecting it. And again, as regards ourselves, where it happened often that men of an earthly character imagined something out of place, (there is used) what appears more euphonius. A certain one says, “Thy affection fell upon me, as the affection of the women.” For those who have rightly listened to things Divine, the name of Loving-kindness and of Love is placed by the holy theologians
48 in the same category throughout the Divine revelations, and this is of a power unifying, and binding together, and mingling pre-eminently in the Beautiful and Good; pre-existing by reason of the beautiful and good, and imparted from the beautiful and good, by reason of the Beautiful and Good; and sustaining things of the same rank, within their mutual coherence, but moving the first to forethought for the inferior, and attaching the inferior to the superior by respect.

SECTION XIII.

[37] See note, p. 128.

But Divine Love is extatic, not permitting (any) to be lovers of themselves, but of those beloved. They shew this too, the superior by becoming mindful of the inferior; and the equals by their mutual coherence; and the inferior, by a more divine respect towards things superior. Wherefore also, Paul the Great, when possessed by the Divine Love, and participating in its extatic power, says with inspired lips, "I live no longer, but Christ lives in me." As a true lover, and beside himself, as he says, to Almighty God, and not living the life of himself, but the life of the Beloved, as a life excessively esteemed. One might make bold to say even this, on behalf of truth, that the very Author of all things, by the beautiful and good love of everything, through an overflow of His loving goodness, becomes out of Himself, by His providences for all existing things, and is, as it were, cozened by goodness and affection and love, and is led down from the Eminence above all, and
49 surpassing all, to being in all, as befits an extatic superessential power centred in Himself. Wherefore, those skilled in Divine things call Him even Jealous, as (being) that vast good Love towards all beings, and as rousing His loving inclination to jealousy,—and as proclaiming Himself Jealous—to Whom the things desired are objects of jealousy, and as though the objects of His providential care were objects of jealousy for Him. And, in short, the lovable is of the Beautiful and Good, and Love preexisted both in the Beautiful and Good, and on account of the Beautiful and Good, is and takes Being.

SECTION XIV.

But what do the theologians mean when at one time they call Him Love, and Loving-kindness, and at another, Loved and Esteemed? For, of the one, He is Author and, as it were, Producer and Father; but the other, He Himself is; and by one He is moved, but by the other He moves; or (when they say), that He Himself is Procurer and Mover of Himself and by Himself. In this sense, they call Him esteemed and loved, as Beautiful and Good: but again Love and Loving-kindness, as being at once moving and conducting Power to Himself;—the alone—self Beautiful and Good, by reason of Itself, and, being, as it were, a manifestation of Itself through Itself, and a good Progression of the surpassing union, and a loving Movement, simplex, self-moved, self-operating, pre-existing in the Good, and from the Good bubbling forth to things existing, and again returning to the Good,
50 in which also the Divine Love indicates distinctly Its own unending and unbeginning, as it were a sort of everlasting circle whirling round in unerring combination, by reason of the Good, from the Good, and in the Good, and to the Good, and ever advancing and remaining and returning in the same and throughout the same. And these things our illustrious initiator divinely set forth throughout His Hymns of Love, of which we may appropriately make mention, and, as it were, place as a certain sacred chapter to our treatise concerning Love.

SECTION XV.

Extract from the "Hymns of Love" by the most holy Hierotheus:—

Love, whether we speak of Divine, or Angelic, or intelligent, or psychical, or physical, let us regard as a certain unifying and combining power, moving the superior to forethought for the inferior, and the equals to a mutual fellowship, and lastly, the inferior to respect towards the higher and superior.

SECTION XVI.

Of the same, from the same Erotic Hymns.

51 Since we have arranged the many loves from the one, by telling, in due order, what are the kinds of knowledge and powers of the mundane and supermundane loves; over which, according to the defined purpose of the discourse, the orders and ranks of the mental and intelligible loves preside; next after[38] which are placed the self-existent intelligible and divine, over the really beautiful loves there which have been appropriately celebrated by us; now, on the other hand, by restoring all back to the One and enfolded Love, and Father of them all, let us collect and gather them together from the many, by contracting It into two Powers entirely lovable, over which rules and precedes altogether the Cause, resistless from Its universal Love beyond all, and to which is elevated, according to the nature of each severally, the whole love from all existing things.

SECTION XVII.

Of the same, from the same Hymns of Love.

Come then, whilst collecting these again into one, let us say, that it is a certain simplex power, which of itself moves to a sort of unifying combination from the Good, to the lowest of things existing, and from that again in due order, circling round again, through all to the Good from Itself, and through Itself and by Itself, and rolling back to Itself always in the same way.

SECTION XVIII.

52 And yet, any one might say, "if the Beautiful and Good is beloved and desired, and esteemed by all (for even that which is non-existing desires It, as we have said, and struggles how to be in It; and Itself is the form-giving, even of things without form, and by It alone, even the non-existing is said to be, and is superessentially)—"How is it that the host of demons do not desire the Beautiful and Good, but, through their earthly proclivities, having fallen away from the angelic identity, as regards the desire of the Good, have become cause of all evils both to themselves and to all the others who are said to be corrupted? and why, in short, when the tribes of demons have been brought into being from the Good, are they not like the Good? or how, after being a good production from the Good, were they changed? and what is that which depraved them, and in short, what is evil? and from what source did it spring? and in which of things existing is it? and how did He, Who is

[38] i.e. in ascending order.

Good, will to bring it into being? and how, when He willed it, was He able? And if evil is from another cause, what other cause is there for things existing, beside the Good? Further, how, when there is a Providence, is there evil, either coming into existence at all, or not destroyed? And how does any existing thing desire it, in comparison with the Good?

SECTION XIX.[39]

Such a statement as this might be alleged by way of objection. We, however, on our part, will pray the objector to look to the truth of the facts, and will make bold to say this first. The Evil is not
53 from the Good, and if it is from the Good, it is not the Evil. For, it is not the nature of fire to make cold, nor of good to bring into being things not good; and if all things that be are from the Good (for to produce and to preserve is natural to the Good, but to destroy and to dissolve, to the Evil), there is no existing thing from the Evil, nor will the Evil itself be, if it should be evil even to itself. And, if it be not so, the Evil is not altogether evil, but has some portion of the Good, in consequence of which it wholly is. Now, if the things existing desire the Beautiful and Good, and whatever they do, they do for the sake of that which seems good, and every purpose of things existing has the Good for its beginning and end (for nothing looking to the Evil *qua* evil, does what it does), how shall the Evil be in things existing; or, wholly being, how has it been seduced from such a good yearning? Also if all the things existing are from the Good, and the Good is above all things existing, then there is existing in the Good even the non-existing; but the Evil is not existing; and, if this be not the case, it is not altogether evil, nor non-existing, for the absolutely non-existing will be nothing, unless it should be spoken of as in the Good superessentially. The Good, then, will be fixed far above both the absolutely existing and the non-existing; but the Evil is neither in things existing, nor in things non-existing, but, being further distant from the Good than the non-existing itself, it is alien and more unsubstantial. Where then is the Evil? some one may perchance say. For if the
54 Evil is not,—virtue and vice are the same, both universally and particularly. Or, not even that which opposes itself to virtue will be evil, and yet sobriety and license, and righteousness and unrighteousness, are contraries. And I, by no means, speak in reference to the just and unjust man, and the temperate and intemperate man; but also, long before the difference between the just man and his opposite is made manifest externally, in the very soul itself the vices stand altogether apart from the virtues, and the passions rebel against the reason; and from this we must grant some evil contrary to the Good. For the Good is not contrary to Itself, but as the product from one Source and one Cause, It rejoices in fellowship and unity and friendship. Nor yet is the lesser good opposed to the greater, for neither is the less heat or cold opposed to the greater. The Evil[40] then is in things existing, and is existing, and is opposed, and is in opposition to, the Good; and if it is the destruction of things existing, this does not expel the Evil from existence; but it will be, both itself existing, and generator of things existing. Does not frequently the destruction of one become birth of another?

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39 Plato, Theaet.

40 Theaet., 1763.

and the Evil will be contributing to the completion of the whole, and supplying through itself non-imperfection to the whole.

55 **SECTION XX.**

Now to all this true reason will answer, that the Evil *qua* evil makes no single essence or birth, but
only, as far as it can, pollutes and destroys the subsistence of things existing. But, if any one says,
that it is productive of being, and that by destruction of one it gives birth to another, we must truly
answer, that not *qua* destruction it gives birth, but *qua* destruction and evil, it destroys and pollutes
only, but it becomes birth and essence, by reason of the Good; and the Evil will be destruction
indeed, by reason of itself; but producer of birth by reason of the Good; and *qua* evil, it is neither
existing, nor productive of things existing; but, by reason of the Good, it is both existing and
good-existing, and productive of things good. Yea, rather (for neither will the same by itself be
both good and evil, nor the self-same power be of itself destruction and birth—neither as self-acting
power, nor as self-acting destruction), the absolutely Evil is neither existing nor good, nor generative,
nor productive of things being and good; but the Good in whatever things it may be perfectly
engendered, makes them perfect and pure, and thoroughly good,—but the things which partake of
it in a less degree are both imperfectly good, and impure, by reason of the lack of the Good. And
(thus) the Evil altogether, is not, nor is good, nor good producing; but that which approaches more
or less near the Good will be proportionately good; since the All-perfect Goodness, in passing
through all, not only passes to the All-good beings around Itself, but extends Itself to the most
remote, by being present to some thoroughly, to others subordinately, but to the rest, in the most
56 remote degree, as each existing thing is able to participate in It. And some things, indeed, participate
in the Good entirely, whilst others are deprived of It, in a more or less degree, but others possess
a more obscure participation in the Good; and to the rest, the Good is present as a most distant
echo. For if the Good were not present according to the capacity of each, the most Divine and
honoured would occupy the rank of the lowest. And how were it possible that all should participate
in the Good uniformly, when not all are in the same way adapted to its whole participation?

Now, this is the exceeding greatness of the power of the Good, that It empowers, both things
deprived, and the deprivation of Itself, with a view to the entire participation of itself. And, if one
must make bold to speak the truth, even the things fighting against It, both are, and are able to fight,
by Its power. Yea rather, in order that I may speak summarily, all things which are, in so far as
they are, both are good, and from the Good; but, in so far as they are deprived of the Good, are
neither good, nor do they exist. For, even with regard to the other conditions, such as heat or cold,
there are things which have been heated, and when the heat has departed from them, many of them
are deprived both of life and intelligence (now Almighty God is outside essence, and is,
superessentially), and, in one word, with regard to the rest, even when the condition has departed,
or has not become completely developed, things exist, and are able to subsist; but that which is
57 every way deprived of the Good, in no way or manner ever was, or is, or will be, nor is able to be.
For example, the licentious man, even if he have been deprived of the Good, as regards his irrational
lust, in this respect he neither is, nor desires realities, but nevertheless he participates in the Good,
in his very obscure echo of union and friendship. And, even Anger participates in the Good, by the

very movement and desire to direct and turn the seeming evils to the seeming good. And the very man, who desires the very worst life, as wholly desirous of life and that which seems best to him, by the very fact of desiring, and desiring life, and looking to a best life, participates in the Good. And, if you should entirely take away the Good, there will be neither essence, nor life, nor yearning, nor movement, nor anything else. So that the fact, that birth is born from destruction, is not a power of evil, but a presence of a lesser good, even as disease is a defect of order, not total—for, if this should be, not even the disease itself will continue to exist, but the disease remains and is, by having the lowest possible order of essence, and in this continues to exist as a parasite. For that which is altogether deprived of the Good, is neither existing, nor in things existing; but the compound, by reason of the Good in things existing, and in consequence of this in things existing, is also existing
58 in so far as it participates in the Good. Yea rather, all things existing will so far be, more or less, as they participate in the Good; for, even as respects the self-existing Being, that which in no ways is at all, will not be at all; but that which partially is, but partially is not, in so far as it has fallen from the ever Being, is not; but so far as it has participated in the Being, so far it is, and its whole being, and its non-being, is sustained and preserved. And the Evil,—that which has altogether fallen from the Good—will be good, neither in the more nor in the less; but the partially good, and partially not good, fight no doubt against a certain good, but not against the whole Good, and, even it is sustained by the participation of the Good, and the Good gives essence even to the privation of Itself, wholly by the participation of Itself; for, when the Good has entirely departed, there will be neither anything altogether good, nor compound, nor absolute evil. For, if the Evil is an imperfect good, (then) by the entire absence of the Good, both the imperfect and the perfect Good will be absent; and then only will be, and be seen, the Evil, when on the one hand, it is an evil to those things to which it was opposed, and, on the other, is expelled from other things on account of their goodness. For, it is impossible that the same things, under the same conditions in every respect, should fight against each other. The Evil then is not an actual thing.

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SECTION XXI.

But neither is the Evil in things existing. For, if all things existing are from the Good, and the Good is in all things existing, and embraces all, either the Evil will not be in things existing, or it will be in the Good; and certainly it will not be in the Good, for neither is cold in fire, nor to do evil in Him, Who turns even the evil to good. But, if it shall be, how will the Evil be in the Good? If forsooth, from Itself, it is absurd and impossible. For it is not possible, as the infallibility of the Oracles affirms, that a “good tree should bring forth evil fruits,” nor certainly, *vice versa*. But, if not from Itself, it is evident that it will be from another source and cause. For, either the Evil will be from the Good, or the Good from the Evil; or, if this be not possible, both the Good and the Evil will be from another source and cause, for no dual is source, but a Unit will be source of every dual. Further, it is absurd that two entirely contraries should proceed and be from one and the same, and that the self-same source should be, not simplex and unique, but divided and double, and contrary to itself, and be changed; and certainly it is not possible that there should be two contrary sources of things existing, and that these should be contending in each other, and in the whole. For, if this were granted, even Almighty God will not be in repose, nor free from disquietude, if there

were indeed something bringing disturbance even to Him. Then, everything will be in disorder,
and always fighting; and yet the Good distributes friendship to all existing things, and is celebrated
60 by the holy theologians, both as very Peace, and Giver of Peace. Wherefore, things good are both
friendly and harmonious, every one, and products of one life, and marshalled to one good; and
kind, and similar, and affable to each other. So that the Evil is not in God, and the Evil is not inspired
by God. But neither is the Evil from God, for, either He is not good, or He does good, and produces
good things; and, not once in a way, and some; and at another time not, and not all; for this would
argue transition and change, even as regards the very Divinest thing of all, the Cause. But, if in
God, the Good is sustaining essence, God, when changing from the Good, will be sometimes Being,
and sometimes not Being. But, if He has the Good by participation, He will then have it from
another; and sometimes He will have it, and sometimes not. The Evil, then, is not from God, nor
in God, neither absolutely nor occasionally.

SECTION XXII.

But neither is the Evil in Angels; for if the good-like angel proclaims the goodness of God, being
by participation in a secondary degree that which the Announced is in the first degree as Cause,
the Angel is a likeness of Almighty God—a manifestation of the unmanifested light—a mirror
untarnished—most transparent—without flaw—pure—without spot— receiving, if I may so speak,
the full beauty of the Good-stamped likeness of God—and without stain, shedding forth undefiledly
61 in itself, so far as is possible, the goodness of the Silence, which dwells in innermost shrines. The
Evil, then, is not even in Angels. But by punishing sinners are they evil? By this rule, then, the
punishers of transgressors are evil, and those of the priests who shut out the profane from the Divine
Mysteries. And yet, the being punished is not an evil, but the becoming worthy of punishment; nor
the being deservedly expelled from Holy things, but the becoming accursed of God, and unholy
and unfit for things un-defiled.

SECTION XXIII.

But, neither are the demons evil by nature; for, if they are evil by nature, neither are they from the
Good, nor amongst things existing; nor, in fact, did they change from good, being by nature, and
always, evil. Then, are they evil to themselves or to others? If to themselves, they also destroy
themselves; but if to others, how destroying, or what destroying?—Essence, or power, or energy?
If indeed Essence, in the first place, it is not contrary to nature; for they do not destroy things
indestructible by nature, but things receptive of destruction. Then, neither is this an evil for every
one, and in every case; but, not even any existing thing is destroyed, in so far as it is essence and
nature, but by the defect of nature's order, the principle of harmony and proportion lacks the power
to remain as it was. But the lack of strength is not complete, for the complete lack of power takes
62 away even the disease and the subject; and such a disease will be even a destruction of itself; so
that, such a thing is not an evil, but a defective good, for that which has no part of the Good will
not be amongst things which exist. And with regard to the destruction of power and energy the
principle is the same. Then, how are the demons, seeing they come into being from God, evil? For
the Good brings forth and sustains good things. Yet they are called evil, some one may say. But

not as they are (for they are from the Good, and obtained a good being), but, as they are not, by not having had strength, as the Oracles affirm, "to keep their first estate." For in what, tell me, do we affirm that the demons become evil, except in the ceasing in the habit and energy for good things Divine? Otherwise, if the demons are evil by nature, they are always evil; yet evil is unstable. Therefore, if they are always in the same condition, they are not evil; for to be ever the same is a characteristic of the Good. But, if they are not always evil, they are not evil by nature, but by wavering from the angelic good qualities. And they are not altogether without part in the good, in so far as they both are, and live and think, and in one word—as there is a sort of movement of aspiration in them. But they are said to be evil, by reason of their weakness as regards their action according to nature. The evil then, in them, is a turning aside and a stepping out of things befitting themselves, and a missing of aim, and imperfection and impotence, and a weakness and departure,
63 and falling away from the power which preserves their integrity in them. Otherwise, what is evil in demons? An irrational anger—a senseless desire—a headlong fancy.—But these, even if they are in demons, are not altogether, nor in every respect, nor in themselves alone, evils. For even with regard to other living creatures, not the possession of these, but the loss, is both destruction to the creature, and an evil. But the possession saves, and makes to be, the nature of the living creature which possesses them. The tribe of demons then is not evil, so far as it is according to nature, but so far as it is not; and the whole good which was given to them was not changed, but themselves fell from the whole good given. And the angelic gifts which were given to them, we by no means affirm that they were changed, but they exist, and are complete, and all luminous, although the demons themselves do not see, through having blunted their powers of seeing good. So far as they are, they are both from the Good, and are good, and aspire to the Beautiful and the Good, by aspiring to the realities, Being, and Life, and Thought; and by the privation and departure and declension from the good things befitting them, they are called evil, and are evil as regards what they are not: and by aspiring to the non-existent, they aspire to the Evil.

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SECTION XXIV.

But does some one say that souls are evil? If it be that they meet with evil things providentially, and with a view to their preservation, this is not an evil, but a good, and from the Good, Who makes even the evil good. But, if we say that souls become evil, in what respect do they become evil, except in the failure of their good habits and energies; and, by reason of their own lack of strength, missing their aim and tripping? For we also say, that the air around us becomes dark by failure and absence of light, and yet the light itself is always light, that which enlightens even the darkness. The Evil, then, is neither in demons nor in us, as an *existent* evil, but as a failure and dearth of the perfection of our own proper goods.

SECTION XXV.

But neither is the Evil in irrational creatures, for if you should take away anger and lust, and the other things which we speak of, and which are not absolutely evil in their own nature, the lion having lost his boldness and fierceness will not be a lion; and the dog, when he has become gentle to every body, will not be a dog, since to keep guard is a dog's duty, and to admit those of the

household, but to drive away the stranger. So the fact that nature is not destroyed is not an evil, but a destruction of nature, weakness, and failure of the natural habitudes and energies and powers. And, if all things through generation in time have their perfection, the imperfect is not altogether
65 contrary to universal nature.

SECTION XXVI.

But neither is the Evil in nature throughout, for if all the methods of nature are from universal nature, there is nothing contrary to it. But in each individual (nature) one thing will be according to nature, and another not according to nature. For one thing is contrary to nature in one, and another in another, and that which is according to nature to one, is to the other, contrary to nature. But malady of nature, that which is the contrary to nature, is the deprivation of things of nature. So that there is not an evil nature; but this is evil to nature, the inability to accomplish the things of one's proper nature.

SECTION XXVII.

But, neither is the Evil in bodies. For deformity and disease are a defect of form, and a deprivation of order. And this is not altogether an evil, but a less good; for if a dissolution of beauty and form and order become complete, the body itself will be gone. But that the body is not cause of baseness to the soul is evident, from the fact that baseness continues to coexist even without a body, as in demons. For this is evil to minds and souls and bodies, (viz.) the weakness and declension from the habitude of their own proper goods.

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SECTION XXVIII.

But neither (a thing which they say over and over again) is the evil in matter, so far as it is matter. For even it participates in ornament and beauty and form. But if matter, being without these, by itself is without quality and without form, how does matter produce anything—matter, which, by itself, is impassive? Besides how is matter an evil? for, if it does not exist in any way whatever, it is neither good nor evil but if it is any how existing, and all things existing are from the Good, even it would be from the Good; and either the Good is productive of the Evil, or the Evil, as being from the Good, is good; or the Evil is capable of producing the Good; or even the Good, as from the Evil, is evil; or further, there are two first principles, and these suspended from another one head. And, if they say that matter is necessary, for a completion of the whole Cosmos, how is matter an evil? For the Evil is one thing, and the necessary[41] is another. But, how does He, Who is Good, bring anything to birth from the Evil? or, how is that, which needs the Good, evil? For the Evil shuns the nature of the Good. And how does matter, being evil, generate and nourish nature? For the Evil, *quâ* evil, neither generates, nor nourishes, nor solely produces, nor preserves anything.

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41 Jahn, p. 66.

But, if they should say, that it does not make baseness in souls, but that they are dragged to it, how will this be true? for many of them look towards the good; and yet how did this take place, when matter was dragging them entirely to the Evil? So that the Evil in souls is not from matter, but from
67 a disordered and discordant movement. But, if they say this further, that they invariably follow matter, and unstable matter is necessary for those who are unable to stand firmly by themselves, how is the Evil necessary, or the necessary an evil?

SECTION XXIX.

But neither is it this which we affirm—the “privation fights against the Good by its own power[42]”; for the complete privation is altogether powerless, and the partial has the power, not in respect of privation, but in so far as it is not a complete privation. For, whilst privation of good is partial, it is not, as yet, an evil, and when, it has become an accomplished fact, the nature of the evil has departed also.

SECTION XXX.

But, to speak briefly, the Good is from the one and the whole Cause, but the Evil is from many and partial defects. Almighty God knows the Evil *qua* good; and, with Him, the causes of the evils are powers producing good[43]. But, if the Evil is eternal, and creates, and has power, and is, and does, whence do these come to it? Is it either from the Good, or by the Good from the Evil, or by both from another cause? Everything that is according to nature comes into being from a defined cause. And if the Evil is without cause, and undefined, it is not according to nature. For there is not in
68 nature what is contrary to nature; nor is there any *raison d’ etre* for want of art in art. Is then the soul cause of things evil, as fire of burning, and does it fill everything that it happens to touch with baseness? Or, is the nature of the soul then good, but, by its energies, exists sometimes in one condition, and sometimes in another? If indeed by nature, even its existence is an evil, and whence then does it derive its existence? Or, is it from the good Cause creative of the whole universe? But, if from this, how is it essentially evil? For good are all things born of this. But if by energies, neither is this invariable, and if not, whence are the virtues? Since it (the soul) comes into being without even seeming good. It remains then that the Evil is a weakness and a falling short of the Good.

SECTION XXXI.

The Cause of things good is One. If the Evil is contrary to the Good, the many causes of the Evil, certainly those productive of things evil, are not principles and powers, but want of power, and want of strength, and a mixing of things dissimilar without proportion. Neither are things evil unmoved, and always in the same condition, but endless and undefined, and borne along in different things, and those endless. The Good will be beginning and end of all, even things evil, for, for the

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[42] Jahn, p, 67.
[43] Out of evil forth producing good.

sake of the Good, are all things, both those that are good, and those that are contrary. For we do even these as desiring the Good (for no one does what he does with a view to the Evil), wherefore 69 the Evil has not a subsistence, but a parasitical subsistence, coming into being for the sake of the Good, and not of itself.

SECTION XXXII.

It is to be laid down that being belongs to the Evil as an accident and by reason of something else, and not from its own origin, and thus that that which comes into being appears to be right, because it comes into being for the sake of the Good, but that in reality it is not right for the reason that we think that which is not good to be good. The desired is shewn to be one thing, and that which comes to pass is another. The Evil, then, is beside the path, and beside the mark, and beside nature, and beside cause, and beside beginning, and beside end, and beside limit, and beside intention, and beside purpose. The Evil then is privation and failure, and want of strength, and want of proportion, and want of attainment, and want of purpose; and without beauty, and without life, and without mind, and without reason, and without completeness, and without stability, and without cause, and without limit, and without production; and inactive, and without result, and disordered, and dissimilar, and limitless, and dark, and unessential, and being itself nothing in any manner of way whatever. How, in short, can evil do anything by its mixture with the Good? For that which is altogether without participation in the Good, neither is anything, nor is capable of anything. For, if the Good is both an actual thing and an object of desire, and powerful and effective, how will the contrary 70 to the Good,—that which has been deprived of essence, and intention, and power, and energy,—be capable of anything? Not all things are evil to all, nor the same things evil in every respect. To a demon, evil is to be contrary to the good-like mind—to a soul, to be contrary to reason—to a body, to be contrary to nature.

SECTION XXXIII.

How, in short, are there evils when there is a Providence? The Evil, *qua* evil, is not, neither as an actual thing nor as in things existing. And no single thing is without a Providence. For neither is the Evil an actual thing existing unmixed with the Good. And, if no single thing is without participation in the Good, but the lack of the Good is an evil, and no existing thing is deprived absolutely of the Good, the Divine Providence is in all existing things, and no single thing is without Providence. But Providence, as befits Its goodness, uses even evils which happen for the benefit, either individual or general, of themselves or others, and suitably provides for each being. Wherefore we will not admit the vain statement of the multitude, who say that Providence ought to lead us to virtue, even against our will. For to destroy nature is not a function of Providence. Hence, as Providence is conservative of the nature of each, it provides for the free, as free; and for the whole, and individuals, according to the wants of all and each, as far as the nature of those provided for 71 admits the providential benefits of its universal and manifold Providence, distributed proportionably to each.

SECTION XXXIV.

The Evil, then, is not an actual thing, nor is the Evil in things existing. For the Evil, *qua* evil, is nowhere, and the fact that evil comes into being is not in consequence of power, but by reason of weakness. And, as for the demons, what they are is both from the Good, and good. But their evil is from the declension from their own proper goods, and a change—the weakness, as regards their identity and condition, of the angelic perfection befitting them. And they aspire to the Good, in so far as they aspire to be and to live and to think. And in so far as they do not aspire to the Good, they aspire to the non-existent; and this is not aspiration, but a missing of the true aspiration.

SECTION XXXV.

Now the Oracles call conscious transgressors those who are thoroughly weak as regards the ever memorable knowledge or the practise of the Good, and who, knowing the will, do not perform it,—those who are hearers indeed, but are weak concerning the faith, or the energy of the Good. And for some, it is against their will to understand to do good, by reason of the deviation or weakness of the will. And in short, the Evil (as we have often said) is want of strength and want of power, and defect, either of the knowledge, or the never to be forgotten knowledge, or of the faith, or of
72 the aspiration, or of the energy of the Good. Yet, some one may say, the weakness is not punishable, but on the contrary is pardonable. Now, if the power were not granted, the statement might hold good; but, if power comes from the Good, Who giveth, according to the Oracles, the things suitable to all absolutely, the failure and deviation, and departure and declension of the possession from the Good of our own proper goods is not praiseworthy. But let these things suffice to have been sufficiently said according to our ability in our writings "*Concerning just and Divine chastisement*" throughout which sacred treatise the infallibility of the Oracles has cast aside those sophistical statements as senseless words, speaking injustice and falsehood against Almighty God. But now, according to our ability, the Good has been sufficiently praised, as really lovable,—as beginning and end of all—as embracing things existing—as giving form to things not existing—as Cause of all good things—as guiltless of things evil—as Providence and Goodness complete—and soaring above things that are and things that are not—and turning to good things evil, and the privation of Itself—as by all desired, and loved, and esteemed, and whatever else, the true statement, as I deem, has demonstrated in the preceding.

73

CAPUT V.

Concerning Being—in which also concerning Exemplars.

SECTION I.

LET us now then pass to the name "Being"—given in the Oracles as veritably that of Him, Who veritably is. But we will recall to your remembrance this much, that the purpose of our treatise is not to make known the superessential Essence—*qua* superessential—(for this is inexpressible, and unknowable, and altogether unrevealed, and surpassing the union itself), but to celebrate the progression of the supremely Divine Source of Essence, which gives essence to all things being. For the Divine Name of the Good, as making known the whole progressions of the Cause of all, is extended, both to things being, and things not being, and is above things being, and things not being. But the Name of Being is extended to all things being, and is above things being;—and the Name of Life is extended to all things living, and is above things living; and the Name of Wisdom is extended to all the intellectual and rational and sensible, and is above all these.

SECTION II.

The treatise, then, seeks to celebrate these, the Names of God, which set forth His Providence. For it does not profess to express the very superessential Goodness, and Essence, and Life, and Wisdom, of the very superessential Deity, Which is seated above all Goodness, and Deity, and Essence, and
74 Wisdom, and Life,—in secret places, as the Oracles affirm. But it celebrates the beneficial Providence, which has been set forth as preeminently Goodness and Cause of all good things, and as Being, and Life, and Wisdom,—the Cause essentiating and vivifying, and wise-making, of those who partake of essence, and life, and mind, and reason, and sense. But it does not affirm that the Good is one thing, and the Being another; and that Life is other than Wisdom; nor that the Causes are many, and that some deities produce one thing and others another, as superior and inferior; but that the whole good progressions and the Names of God, celebrated by us, are of one God; and that the one epithet makes known the complete Providence of the one God, but that the others are indicative of His more general and more particular providences.

SECTION III.

Yet, some one might say, for what reason do we affirm that Life is superior to Being, and Wisdom to Life? Things with life no doubt are above things that merely exist—things sensible above those which merely live,—and things rational above these,—and the Minds[44] above the rational, and are around God, and are more near to Him. Yet, things which partake of greater gifts from God, must needs be better and superior to the rest. But if any one assumed the intellectual to be without being, and without life, the statement might hold good. But if the Divine Minds are both above all the rest
75 of beings, and live above the other living beings, and think and know, above sensible perception and reason, and, beyond all the other existing beings, aspire to, and participate in, the Beautiful and Good, they are more around the Good, participating in It more abundantly, and having received larger and greater gifts from It. As also, the rational creatures excel those of sensible perception, by their superiority in the abundance of reason, and these, by their sensible perception, and others, by their life. And this, as I think, is true, that the things which participate more in the One and

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44 Angels.

boundless-giving God, are more near to Him, and more divine, than those who come behind them (in gifts).

SECTION IV.

Now, since we are speaking of these things, come then, and let us praise the Good, as veritably
Being, and giving essence to all things that be. He, Who is, is superessential, sustaining Cause of
the whole potential Being, and Creator of being, existence, subsistence, essence, nature; Source
and Measure of ages, and Framer of times, and Age of things that be, Time of things coming into
being, Being of things howsoever being, Birth of things howsoever born. From Him, Who is, is
age, and essence, and being, and time, and birth, and thing born; the realities in things that be, and
things howsoever existing and subsisting. For Almighty God is not relatively a Being, but absolutely
76 and unboundedly, having comprehended and anticipated the whole Being in Himself. Wherefore,
He is also called King of the ages, since the whole being both is, and is sustained, in Him and
around Him. And He neither was, nor will be, nor became, nor becomes, nor will become—yea
rather, neither is. But He is the Being to things that be, and not things that be only, but the very
being of things that be, absolutely from before the ages. For He is the Age of ages—the Existing
before the ages.

SECTION V.

Summing up, then, let us say, that the being to all beings and to the ages, is from the Preexisting.
And every age and time is from Him. And of every age and time, and of everything, howsoever
existing, the Pre-existing is Source and Cause. And all things participate in Him, and from no single
existing thing does He stand aloof. And He is before all things, and all things in Him consist. And
absolutely, if anything is, in any way whatsoever, it both is, and is contemplated, and is preserved
in the Pre-existing. And, before all the other participations in Him, the being is pre-supposed. And
self-existent Being has precedence of the being self-existent Life; and the being self-existent
Wisdom; and the being self-existent Divine Likeness; and the other beings, in whatever gifts
participating, before all these participate in being; yea, rather, all self-existent things, of which
77 existing things participate, participate in the self-existent Being. And there is nothing existent, of
which the self-existent Being is not essence and age. Naturally, then, more chiefly than all the rest,
Almighty God is celebrated as Being, from the prior of His other gifts; for pre-possessing even
pre-existence, and super-existence, and super-possessing being, He pre-established all being, I
mean self-existent being; and subjected everything, howsoever existing, to Being Itself. And then,
all the sources of beings, as participating in being, both are, and are sources, and first are, and then
are sources. And, if you wish to say, that the self-existent Life is source of living things, as living;
and the self-existent Similitude, of things similar as similar; and the self-existent Union, of things
united, as united; and the self-existent Order, of things ordered, as ordered and of the rest, as many
as, by participating in this or that, or both, or many, are this or that, or both, or many, you will find
the self-existent participations themselves, first participating in being, and by their being, first
remaining;—then being sources of this or that, and by their participating in being, both being, and

being participated. But, if these *are* by their participation of being, much more the things participating in them.

SECTION VI.

The self-existent Super-goodness then, as projecting the first gift of self-existent being, is celebrated
78 by the elder and first of the participations; and being itself is from It, and in It; as also the sources of things being, and all the things that be, and the things howsoever sustained by being, and that irresistibly, and comprehensively and uniformly. For even in a monad, every number preexists in the form of a unit, and the monad holds every number in itself singly. And every number is united in the monad, but so far as it advances from the monad, so far it is distributed and multiplied. And in a centre, all the lines[45] of the circle coexist within one union, and the point holds all the straight lines in itself, uniformly united, both to each other, and to the one source from which they proceeded, and in the centre itself they are completely united; but standing slightly distant from it, they are slightly separated; but when more apart, more so. And in one word, the nearer they are to the centre, the more they are united to it and to each other? and the more they stand apart from it, the more they stand apart from each other.

SECTION VII.

But all the proportions of nature individually are comprehended in the whole nature of the whole, within one unconfused union; and in the soul, the powers of each several part are provident of the whole body in a uniform fashion. There is nothing out of place then, that, by ascending from obscure images to the Cause of all, we should contemplate, with supermundane eyes, all things in the Cause
79 of all, even those contrary to each other, after a single fashion and unitedly. For It is Source of things existing, from which are both being itself, and all things however being; every source, every term, every life, every immortality, every wisdom, every order, every harmony, every power, every protection, every stability, every endurance, every conception, every word, every sensible perception, every habit, every standing, every movement, every union, every mingling, every friendship, every agreement, every difference, every limit, and whatever other things existing by being, characterize all things being.

SECTION VIII.

And from the same Cause of all, are the higher and lower intellectual[46] essences of the godlike angels; and those of the souls; and the natures of the whole Cosmos; all things whatsoever said to be either in others, or by reflection. Yea, even the all holy and most honoured Powers veritably being, and established, as it were, in the vestibule of the superessential Triad, are from It, and in It; and have the being and the godlike being; and after them, as regards Angels, the subordinate,

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[45] i.e. the radii.

[46] Maximus, *Scholia,* cap. 4, sec. i.

subordinately, and the remotest, most remotely, but as regards ourselves, supermundanely. And the souls, and all the other beings, according to the same rule, have their being, and their well-being; and are, and are well; by having from the Pre-existing their being and their well-being. And in It
80 are both being and well-being; and from It, beginning; and in It, guarded; and to It, terminated. And the prerogatives of being he distributes to the superior beings, which the Oracles call even eternal. But being itself never at any time fails all existing beings. And even self-existent being is from the Pre-existent, and of Him is being, and He is not of being;—and in Him is being, and He is not in being; and being possesses Him, and not He possesses being; and He is both age and beginning, and measure of being; being essentiating Source, and Middle and End, of pre-essence, and being and age and all things. And for this reason, by the Oracles, the veritably Pre-existing is represented under many forms, according to every conception of beings, and the "Was" and the "Is," and the "Will be," and the "Became," and the "Becomes," and the "Will become," are properly sung respecting Him. For all these, to those who think worthily of God, signify by every conception His being superessentially, and Cause in every way of things existing. For He is not this, but not that; nor is He in some way, but not in some other; but He is all things, as Cause of all, and containing and pre-holding in Himself all governments, all controls, of all existing things. And He is above all, as superessentially super-being before all. Wherefore, also, all things are predicated of Him and together, and He is none of them all; of every shape, of every kind, without form, without beauty, anticipating in Himself, beginnings and middles, and ends of things existing, irresistibly
81 and preeminently; and shedding forth without flaw, (the light of) being to all, as beseems a One and super-united Cause. For, if our sun, at the same time that he is one and sheds a uniform light, renews the essences and qualities of sensible creatures, although they are many and various, and nourishes and guards, and perfects and distinguishes, and unites, and fosters, and makes to be productive, and increases, and transforms, and establishes, and makes to grow, and awakens, and gives life to all; and each of the whole, in a manner appropriate to itself, participates in the same and one sun; and the one sun anticipated in himself, uniformly, the causes of the many participants; much more with regard to the Cause of it and of all things, ought we to concede that It first presides over, as beseems One superessential Oneness, all the exemplars, of things existing; since He produces even essences, as beseems the egression from essence. But, we affirm that the exemplars are the methods in God, giving essence to things that be, and pre-existing uniformly, which theology calls predeterminations, and Divine and good wills, which define and produce things existing; according to which (predeterminations) the Superessential both predetermined and brought into existence everything that exists.

SECTION IX.

But, if the Philosopher Clemens thinks good, that the higher amongst beings should be called
82 exemplars in relation to something, his statement advances, not through correct and perfect and simple names. But, when we have conceded even this, to be correctly said, we must call to mind the Word of God, which says, "I have not shewn thee these things for the purpose of going after them, but that through the proportionate knowledge of these we may be led up to the Cause of all, as we are capable."

We must attribute, then, all existing things to It, as beseems One Union pre-eminent above all, since by starting from Being, the essentiating Progression and Goodness, both penetrating all, and filling all things with Its own being, and rejoicing over all things being, pre-holds all things in Itself, rejecting all duplicity by an one superfluity of simplicity. But It grasps all things in the same way, as beseems its super-simplified Infinity, and is participated in by all uniquely, even as a voice, whilst being one and the same, is participated in by many ears as one.

SECTION X.

The Pre-existing then is beginning and end of existing things; beginning indeed as Cause, and end
as for whom; and term of all, and infinitude of all infinitude; and term, especially, of things that
are, as it were, opposed. For in One, as we have often said, He both pre-holds and sustains all
existing things, being present to all, and everywhere, both as regards the one, and the same, and as
the every same, and issuing forth to all, and abiding in Himself; and standing and moving, and
neither standing nor moving; neither having beginning, or middle, or end; neither in any of the
existing things, nor being any of the existing things. And neither does any of the things eternally
83 existing, or those temporarily subsisting, entirely come up to Him, but He towers above time and
eternity, and all things eternal and temporal. Wherefore also, He is Eternity itself, and things existing,
and the measures of things existing, and things measured through Him and from Him. But let us
speak of these things more opportunely on another occasion.

CAPUT VI.

Concerning Life.

SECTION I.

Now let us sing the Eternal Life, from which comes the self-existing Life, and every life; and from
which, to all things however partaking of life, is distributed the power to live appropriately to each.
Certainly the life; and the immortality of the immortal Angels, and the very indestructibility of the
angelic perpetual motion, both is, and is sustained from It, and by reason of It. Wherefore, they are
also called living always and immortal; and again, not immortal, because not from themselves have
they their immortality and eternal life; but from the vivifying Cause forming and sustaining all life;
and as we said of Him, Who is, that He is Age even of the self-existing Being, so also here again
(we say) that the Divine Life, which is above life, is life-giving and sustaining even of the
self-existing Life; and every life and life-giving movement is from the Life which is above every
84 life, and all source of all life. From It, even the souls have their indestructibility, and all living
creatures, and plants in their most remote echo of life, have their power to live. And when It is

"taken away," according to the Divine saying, all life fails, and to It even things that have failed, through their inability to participate in It, when again returning, again become living creatures.

SECTION II.

And It gives chiefly to the self-existing Life to be a life, and to every life, and to the individual life, that each should be conformable to that which nature intended it to be. And to the supercelestial lives It gives the immaterial and godlike, and unchangeable immortality; and the unswerving and undeviating perpetual movement; whilst extending Itself through excess of goodness, even to the life of demons[47]. For, neither has this its being from another cause, but from It life has both its being and its continuance. Further, It bequeaths even to men the angelic life, so far as is possible to compound being, and through an overflowing love towards man turns, and calls us back to Itself, even when we are departing from It; and, what is still more Divine, promises to transfer even our whole selves (I mean souls, and bodies their yoke-fellows), to a perfect life and immortality;—a fact which perhaps seems to Antiquity contrary to nature, but to me, and to thee, and to the truth,
85 both Divine and above nature. But, by "above nature," I understand our visible nature, not the all-powerful nature of the Divine Life. For, to this, as being nature of all the living creatures, and especially the more Divine, no life is against nature, or above nature. So that the contradictory statements of Simon's folly on this matter, let them be far repelled from a Divine assembly, and from thy reverent soul. For this escaped him, as I imagine, whilst thinking to be wise, that the right-thinking man ought not to use the visible reason of the sensible perception, as an ally against the invisible Cause of all; and this must be our reply to him, that his statement is against nature, for to It nothing is contrary.

SECTION III.

From It, both all living creatures and plants draw their life and nourishment; and whether you speak of intellectual, or rational, or sensible, or nourishing, or growing, or whatever, life, or source of life, or essence of life, from It, which is above every life, it both lives and thrives; and in It, as Cause, uniformly pre-existed. For the super-living, and life-springing Life is Cause both of all life, and is generative, and completive, and dividing of life, and is to be celebrated from every life, in consequence of its numerous generation of all lives, as Manifold, and contemplated, and sung by every life; and as without need, yea, rather, superfull of life, the Self-living, and above every life, causing to live and super-living, or in whatever way one might extol the life which is unutterable
86 by human speech.

CAPUT VII.

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[47] Rom. xi. 29, "For the gifts of God are without repentance."

Concerning Wisdom, Mind, Reason, Truth, faith.

SECTION I.

COME then, if you please, let us sing the good and eternal Life, both as wise, and as wisdom's self; yea, rather, as sustaining all wisdom, and being superior to all wisdom and understanding. For, not only is Almighty God superfull of wisdom, and of His understanding there is no number, but He is fixed above all reason and mind and wisdom. And, when the truly divine man, the common sun of us, and of our leader, had thought this out, in a sense above nature, he says, "the foolishness of God is wiser than men," (meaning) not only that all human intelligence is a sort of error, when tried by the stability and durability of the Divine and most perfect conceptions, but that it is even usual with the theologians to deny, with respect to God, things of privation, in an opposite sense. Thus, the Oracles declare, the All-luminous Light, invisible, and Him, Who is often sung, and of many names, to be unutterable and without name, and Him, Who is present to all, and is found of all, to be incomprehensible and past finding out. In this very way, even now, the Divine Apostle is said to have celebrated as "foolishness of God," that which appears unexpected and absurd in it, 87 (but) which leads to the truth which is unutterable and before all reason. But, as I elsewhere said, by taking the things above us, in a sense familiar to ourselves, and by being entangled by what is congenial to sensible perceptions, and by comparing things Divine with our own conditions, we are led astray through following the Divine and mystical reason after a mere appearance. We ought to know that our mind has the power for thought, through which it views things intellectual, but that the union through which it is brought into contact with things beyond itself surpasses the nature of the mind. We must then contemplate things Divine, after this Union, not after ourselves, but by our whole selves, standing out of our whole selves, and becoming wholly of God. For it is better to be of God, and not of ourselves. For thus things Divine will, be given to those who become dear to God. Celebrating then, in a superlative sense, this, the irrational and mindless and foolish Wisdom, we affirm that It is Cause of all mind and reason, and all wisdom and understanding; and of It is every counsel, and from It every knowledge and understanding; and in It all the treasures of wisdom and knowledge are hidden. For, agreeably to the things already spoken, the super-wise, and all-wise Cause is a mainstay[48] even of the self-existing Wisdom, both the universal and the individual.

88

SECTION II.

From It the contemplated and contemplating powers of the angelic Minds have their simple and blessed conceptions; collecting their divine knowledge, not in portions, or from portions, or sensible perceptions, or detailed reasonings, or arguing from something common to these things, but purified from everything material and multitudinous, they contemplate the conceptions of Divine things intuitively, immaterially and uniformly, and they have their intellectual power and energy resplendent with the unmixed and undefiled purity, and see at a glance the Divine conceptions indivisibly and

[48] See Caput XI., Section VI.

immaterially, and are by the Godlike One moulded, as attainable by reason of the Divine Wisdom, to the Divine and Super-wise Mind and Reason. And souls have their reasoning power, investigating the truth of things by detailed steps and rotation, and through their divided and manifold variety falling short of the single minds, but, by the collection of many towards the One, deemed worthy, even of conceptions equal to the angels, so far as is proper and attainable to souls. But, even as regards the sensible perceptions themselves, one would not miss the mark, if one called them an echo of wisdom. Yet, even the mind of demons, *qua* mind, is from It; but so far as a mind is irrational, not knowing, and not wishing to attain what it aspires to, we must call it more properly a declension from wisdom. But, since the Divine Wisdom is called source, and cause, and mainstay, and completion and guard, and term of wisdom itself, and of every kind, and of every mind and reason,
89 and every sensible perception, how then is Almighty God Himself, the super-wise, celebrated as Mind and Reason and Knowledge? For, how will He conceive any of the objects of intelligence, seeing He has not intellectual operations? or how will He know the objects of sense, seeing He is fixed above all sensible perception? Yet the Oracles affirm that He knoweth all things, and that nothing escapes the Divine Knowledge. But, as I have been accustomed to say many times before, we must contemplate things Divine, in a manner becoming God. For the mindless, and the insensible, we must attribute to God, by excess—not by defect, just as we attribute the irrational to Him Who is above reason; and imperfection, to the Super-perfect, and Pre-perfect; and the impalpable, and invisible gloom, to the light which is inaccessible on account of excess of the visible light. So the Divine Mind comprehends all things, by His knowledge surpassing all, having anticipated within Himself the knowledge of all, as beseems the Cause of all; before angels came to being, knowing and producing angels; and knowing all the rest from within; and, so to speak, from the Source Itself, and by bringing into being. And, this, I think, the sacred text teaches, when it says, "He, knowing all things, before their birth." For, not as learning existing things from existing things, does the Divine Mind know, but from Itself, and in Itself, as Cause, it pre-holds and pre-comprehends the notion and knowledge, and essence of all things; not approaching each several thing according to
90 its kind, but knowing and containing all things, within one grasp of the Cause; just as the light, as cause, presupposes in itself the notion of darkness, not knowing the darkness otherwise than from the light. The Divine Wisdom then, by knowing Itself, will know all things; things material, immaterially, and things divisible, indivisibly, and things many, uniformly; both knowing and producing all. things by Itself, the One. For even, if as becomes one Cause, Almighty God distributes being to all things that be, as beseems the self-same, unique Cause, He will know all things, as being from Himself, and pre-established in Himself, and not from things that be will He receive the knowledge of them; but even to each of them, He will be provider of the knowledge of themselves, and of the mutual knowledge of each other. Almighty God, then, has not one knowledge, that of Himself, peculiar to Himself, and another, which embraces in common all things existing; for the very Cause of all things, by knowing Itself, will hardly, I presume, be ignorant of the things from Itself, and of which It is Cause. In this way then, Almighty God knows existing things, not by a knowledge of things existing, but by that of Himself. For the Oracles affirm, that the angels also know things on the earth, not as knowing them by sensible perceptions, although objects of sensible perception, but by a proper power and nature of the Godlike Mind.

91

SECTION III.

In addition to these things, we must examine how *we* know God, Who is neither an object of intellectual nor of sensible perception, nor is absolutely anything of things existing. Never, then, is it true to say, that *we* know God; not from His own nature (for that is unknown, and surpasses all reason and mind), but, from the ordering of all existing things, as projected from Himself, and containing a sort of images and similitudes of His Divine exemplars, we ascend, as far as we have power, to that which is beyond all, by method and order in the abstraction and pre-eminence of all, and in the Cause of all. Wherefore, Almighty God is known even in all, and *apart* from all. And through knowledge, Almighty God is known, and through agnosia. And there is, of Him, both conception, and expression, and science, and contact, and sensible perception, and opinion, and imagination, and name, and all the rest. And He is neither conceived, nor expressed, nor named. And He is not any of existing things, nor is He known in any one of existing things. And He is all in all, and nothing in none. And He is known to all, from all, and to none from none. For, we both say these things correctly concerning God, and He is celebrated from all existing things, according to the analogy of all things, of which He is Cause. And there is, further, the most Divine Knowledge of Almighty God, which is known, through not knowing (αγνοσια) during the union above mind; when the mind, having stood apart from all existing things, then having dismissed also itself, has been made one with the super-luminous rays, thence and there being illuminated by the unsearchable 92 depth of wisdom. Yet, even from all things, as I said, we may know It, for It is, according to the sacred text, the Cause formative of all, and ever harmonizing all, and (Cause) of the indissoluble adaptation and order of all, and ever uniting[49] the ends of the former to the beginnings of those that follow, and beautifying the one symphony and harmony of the whole.

SECTION IV.

But Almighty God is celebrated in the holy Oracles as "Logos"; not only because He is provider of reason and mind and wisdom, but because He anticipated the causes of all, solitarily in Himself, and because He passes through all, as the Oracles say, even to the end of all things; and even more than these, because the Divine Word surpasses every simplicity, and is set free from all, as the Superessential. This "Logos "is the simple and really existing truth, around which, as a pure and unerring knowledge of the whole, the Divine Faith *is*—the enduring foundation of the believers—which establishes them in the truth, and the truth in them, by an unchangeable identity, they having the pure knowledge of the truth of the things believed. For, if knowledge unites the knowing and the known, but ignorance is ever a cause to the ignorant person of change, and of separation from himself, nothing will move one who has believed in the truth, according to the 93 sacred Logos, from true Faith's Sanctuary upon which he will have the steadfastness of his unmoved, unchangeable identity. For, well does he know, who has been united to the Truth, that it is well with him although the multitude may admonish him as "wandering." For it probably escapes them, that he is wandering from error to the truth, through the veritable faith. But, he truly knows himself,

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[49] True theory of evolution.

not, as they say, mad, but as liberated from the unstable and variable course around the manifold variety of error, through the simple, and ever the same, and similar truth. Thus then the early leaders[50] of our Divine Theosophy are dying every day, on behalf of truth, testifying as is natural, both by every word and deed, to the one knowledge of the truth of the Christians, that it is of all, both more simple and more Divine, yea rather, that it is the sole true and one and simple knowledge of God.

CAPUT VIII.

Concerning power, justice, preservation, redemption, in which also concerning inequality.

SECTION I.

BUT since the theologians sing the Divine truth fulness and super-wise wisdom, both as power and as justice, and designate It preservation and redemption, come then, let us unfold these Divine
94 Names also, as best we can. Now, that the Godhead is pre-eminent above, and surpasses every power, howsoever being and conceived, I do not suppose any of those nourished in the Divine Oracles does not know. For on many occasions the Word of God attributes the Lordship to It, even when distinguishing It from the supercelestial powers themselves. How then do the theologians sing it also as a Power, which is pre-eminent above every power? or how ought we to understand the name of power as applied to It?

SECTION II.

We say, then, that Almighty God is Power, as pre-having, and super-having, every power in Himself, and as Author of every power, and producing everything as beseems a Power inflexible and unencompassed, and as being Author of the very existence of power, either the universal or particular, and as boundless in power, not only by the production of all power, but by being above all, even the self. existent Power, and by His superior power, and by His bringing into existence, *ad infinitum*, endless powers other than the existing powers; and by the fact that the endless powers, even when brought into existence without end, are not able to blunt the super-endless production of His power-making power; and by the unutterable and unknown, and inconceivable nature of His all-surpassing power, which, through abundance of the powerful, gives power even to weakness, and holds together and preserves the remotest of its echoes; as also we may see even with regard
95 to the powerful insensible perception, that the super-brilliant lights reach even to obscure visions, and they say, that the loud sounds enter even into ears which are not very well adapted to the reception of sounds. For that which does not hear at all is not hearing; and that which does not see at all is not sight.

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[50] First persecution of Nero.

SECTION III.

The distribution, then, of boundless power, from Almighty God, passes to all beings, and there is no single being which is utterly deprived of the possession of some power; but it has either intellectual, or rational, or sensible, or vital, or essential power; yea even, if one may say so, self-existent being has power to be from the superessential Power.

SECTION IV.

From It, are the godlike powers of the angelic ranks; from It, they have their immutability, and all their intellectual and immortal perpetual movements; and their equilibrium itself, and their undiminishable aspiration after good, they have received from the Power boundless in goodness; since It commits to them the power to be, and to be such, and to aspire always to be, and the power itself to aspire to have the power always.

96

SECTION V.

But the gifts of the unfailing Power pass on, both to men and living creatures, and plants, and the entire nature of the universe; and It empowers things united for their mutual friendship and communion, and things divided for their being each within their own sphere and limit, without confusion, and without mingling; and preserves the order and good relations of the whole, for their own proper good, and guards the undying lives of the individual angels inviolate; and the heavenly and the life-giving and astral bodies[51] and orders without change: and makes the period of time possible to be; and disperses the revolutions of time by their progressions, and collects them together by their returns; and makes the powers of fire unquenchable, and the rills of water unfailing; and sets bounds to the aerial current, and establishes the earth upon nothing; and guards its life-giving throes from perishing; and preserves the mutual harmony and mingling of the elements without confusion, and without division; and holds together the bond of soul and body; and arouses the nourishing and growing powers of plants; and sustains the essential powers of the whole; and secures the continuance of the universe without dissolution, and bequeaths the deification Itself, by furnishing a power for this to those who are being deified. And in a word, there is absolutely no single thing which is deprived of the overruling surety and embrace of the Divine Power. For
97 that which absolutely has no power, neither is, nor is anything, nor is there any sort of position of it whatever.

SECTION VI.

Yet Elymas, the Magician, says, “if Almighty God is All-powerful, how is He said by your theologian, not to be able to do some thing “? But he calumniates the Divine Paul, who said, “that

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[51] ουσίας

Almighty God is not able to deny Himself.” Now in advancing this, I very much fear lest I should incur ridicule for folly, as undertaking to pull down frail houses, built upon the sand by little boys at play; and as being eager to aim at the theological intelligence of this, as if it were some inaccessible mark. For, the denial of Himself, is a falling from truth, but the truth is an existent, and the falling from the truth is a falling from the existent. If, then, the truth is an existent, and the denial of the truth a falling from the existent, Almighty God cannot fall from the existent, and non-existence is not; as any one might say, the powerless is not powerful; and ignorance, by privation, does not know. The wise man, not having understood this, imitates those inexperienced wrestlers, who, very often, by assuming that their adversaries are weak, according to their own opinion, and manfully making a show of fight with them, when absent, and courageously beating the air with empty blows, think that they have overcome their antagonists, and proclaim themselves victors (though) not yet having experienced their rivals’ strength. But we, conjecturing the meaning of the Theologian to
98 the best of our ability, celebrate the Super-powerful God, as Omnipotent, as blessed, and only Lord; as reigning in the kingdom of Eternity itself; as in no respect fallen from things existing;—but rather, as both super-having and pre-having all existing things, as beseems Power superessential; and as having bequeathed to all things being, the power to be, and this their being in an ungrudging stream, as beseems abundance of surpassing power.

SECTION VII.

But further, Almighty God is celebrated as justice, as distributing things suitable to all, both due measure, and beauty, and good order, and arrangement, and marking out all distributions and orders for each, according to that which truly is the most just limit, and as being Cause for all of the free action of each. For the Divine Justice arranges and disposes all things, and preserving all things unmingled and unconfused, from all, gives to all existing beings things convenient for each, according to the due falling to each existing thing. And, if we speak correctly, all those who abuse the Divine Justice, unconsciously convict themselves of a manifest injustice. For they say, that immortality ought to be in mortals, and perfection in the imperfect, and imposed necessity in the free, and identity in the variable, and perfect power in the weak, and the temporal should be eternal, and things moveable by nature, unchangeable, and that temporary pleasures should be eternal; and
99 in one word, they assign the properties of one thing to another. They ought to know that the Divine Justice in this respect is really a true justice, because it distributes to all the things proper to themselves, according to the fitness of each existing thing, and preserves the nature of each in its own order and capacity.

SECTION VIII.

But some one may say, it is not the mark of justice to leave pious men without assistance, when they are ground down by evil men. To which we must reply, that, if those whom you call pious do indeed love things on earth, which are zealously sought after by the earthly, they have altogether fallen from the Divine Love. And I do not know how they could be called pious, when they unjustly treat things truly loveable and divine, which do not at once surpass in influence in their estimation things undesirable and unloveable. But, if they love the realities, they who desire certain things

ought to rejoice when they attain the things desired. Are they not then nearer the angelic virtues, when, as far as possible, by aspiration after things Divine, they withdraw from the affection for earthly things, by being exercised very manfully to this, in their perils, on behalf of the beautiful? So that, it is true to say, that this is rather a property of the Divine Justice—not to pamper and destroy the bravery of the best, by the gifts of earthly things, nor, if any one should attempt to do
100 this, to leave them without assistance, but to establish them in the excellent and harsh condition, and to dispense to them, as being such, things meet for them.

SECTION IX.

This Divine Justice, then, is celebrated also even as preservation of the whole, as preserving and guarding the essence and order of each, distinct and pure from the rest; and as being genuine cause of each minding its own business in the whole. But, if any one should also celebrate this preservation, as rescuing savingly the whole from the worse, we will entirely accept this as the *cantique* of the manifold preservation, and we will deem him worthy to define this even as the principal preservation of the whole, which preserves all things in themselves, without change, undisturbed and unswaying to the worse; and guards all things without strife and without war, each being regulated by their own methods; and excludes all inequality and minding others’ business, from the whole; and maintains the relations of each from falling to things contrary, and from migrating. And since, without missing the mark of the sacred theology, one might celebrate this preservation as redeeming all things existing, by the goodness which is preservative of all, from falling away from their own proper goods, so far as the nature of each of those who are being preserved admits; wherefore also the Theologians name it redemption, both so far as it does not permit things really being to fall
101 away to non-existence, and so far as, if anything should have been led astray to discord and disorder, and should suffer any diminution of the perfection of its own proper goods, even this it redeems from passion and listlessness and loss; supplying what is deficient, and paternally overlooking the slackness, and raising up from evil; yea, rather, establishing in the good, and filling -up the leaking good, and arranging and adorning its disorder and deformity, and making it complete, and liberating it from all its blemishes. But let this suffice concerning these matters, and concerning Justice, in accordance with which the equality of all is measured and defined, and every inequality, which arises from deprivation of the equality, in each thing severally, is excluded. For, if any one should interpret inequality as distinctions in the whole, of the whole, in relation to the whole, Justice guards even this, not permitting the whole, when they have become mingled throughout, to be thrown into confusion, but keeping all existing things within each particular kind, in which each was intended by nature, to be.

102

CAPUT IX.

Concerning great, small, same, different, similar, dissimilar, standing, movement, equality.

SECTION I.

BUT since even the great and the small are attributed to the Cause of all, arid the same, and the different, and the similar, and the dissimilar, and the standing, and the movement. Come! and let us gaze upon these images of the Divine Names, such as have been manifested to us. Almighty God, then, is celebrated in the Oracles as great, both in greatness and in a gentle breeze, which manifests the Divine littleness; and as the same, when the Oracles declare “thou art the same”; and as different, when He is depicted, by the same Oracles, as of many shapes and many forms; and as similar, as mainstay of things similar and similitude; and as dissimilar to all, as the like of whom there is not; and as standing, and unmoved, and seated for ever; and as moving, as going forth to all; and whatever other Divine Names, of the same force with these, are celebrated by the Oracles.

SECTION II.

Almighty God, then, is named *great* in reference to His own peculiar greatness, which imparts itself to all things great; and overflows, and extends itself outside of all greatness; embracing every place, surpassing every number, going through every infinitude, both in reference to its super-fulness, and mighty operation, and its fontal gifts, in so far as these, being participated by all in a stream
103 of boundless gifts, are altogether undiminished, and have the same super-fulness, and are not lessened by the impartations, but are even still more bubbling over. This Greatness then is infinite, and without measure and without number. And this is the preeminence as regards the absolute and surpassing flood of the incomprehensible greatness.

SECTION III.

But *little*, i.e. fine, is affirmed respecting Him,—that which leaves behind every mass and distance, and penetrates through all, without hindrance. Yet the little is Elemental[52] Cause of all, for nowhere will you find the idea of the little unparticipated. Thus then the little must be received as regards God as penetrating to all, and through all, without impediment; and operating, and piercing through, to “a dividing of soul and spirit, and joints and marrow”; and “discerning thoughts and intents of heart,” yea rather—all things that be. For there is not a creature unmanifest in His sight. This littleness is without quality and without quantity, without restraint, without limit, without bound, comprehending all things, but itself incomprehensible.

SECTION IV.

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52 Atomic theory.

But the *same* is superessentially everlasting, inconvertible, abiding in itself, always being in the same condition and manner; present to all in the same manner, and itself by itself, upon itself, 104 firmly and purely fixed in the most beautiful limits of the superessential sameness, without changing, without falling, without swerving, unalterable, unmingled, immaterial, most simplex, self-sufficient, without increase, without diminution, unoriginated, not as not yet come into being, or unperfected, or not having become from this, or that, nor as being in no manner of way whatever, but as all unoriginated, and absolutely unoriginated, and ever being; and being self-complete, and being the same by itself, and differentiated by itself in one sole and same form; and shedding sameness from itself to all things adapted to participate in It; and assigning things different to those different; abundance and cause of identity, preholding identically in itself even things contrary, as beseems the One and unique Cause, surpassing the whole identity.

SECTION V.

But the *different*, since Almighty God is present to all providentially, and becomes all in all, for the sake of the preservation of all, resting upon Himself, and His own identity within Himself, standing, as beseems an energy, one and ceaseless, and imparting Himself with an unbending power, for deification of those turned to Him. And we must suppose that the difference of the manifold shapes of Almighty God, during the multiform visions, signifies that certain things are different from the phenomena under which they appear. For, as when language depicts the soul itself, under 105 a bodily form, and fashions bodily members around the memberless, we think differently of the members attributed to it, as befits the soul's memberless condition; and we call the mind head, and opinion neck,—as intermediate between rational and irrational—and anger, breast; and lust, belly; and the constitution, legs and feet; using the names of the members as symbols of the powers. Much more then, as respects Him, Who is beyond all, is it necessary to make clear the difference of forms and shapes by reverent and God-becoming, and mystic explanations. And if you wish to apply the threefold shapes of bodies to the impalpable and shapeless God, you must say, that the Progression of Almighty God, which spreads out to all things, is a Divine extension; and length, the power extending itself over the whole; and depth, the hiddenness and imperception incomprehensible to all creatures. But, that we may not forget ourselves, in our explanation, of the different shapes and forms, by confounding the incorporeal Divine Names with those given through symbols of objects of sense, we have for this reason spoken concerning these things in the *Symbolic Theology*. But now, let us suppose the Divine difference, as really not a sort of change from the super-immovable identity, but as the single multiplication of itself, and the uniform progressions of its fecundity to all.

106

SECTION VI.

But *similar*, if any one might speak of Almighty God as the same, as being wholly throughout, similar to Himself—abidingly and indivisibly; we must not despise the Divine Name of the Similar; but the Theologians affirm that the God above all, in His essential nature, is similar to none; but that He bequeaths a Divine similarity to those who turn to Him, Who is above every limit and expression, by imitation according to their capacity. And there is the power of the Divine similitude,

which turns all created things to the Cause. These things, then, must be said to be similar to Almighty God, both after a Divine likeness and similitude. For, neither must we say that Almighty God is similar to them, because neither is a man like his own image. For, with regard to those of the same rank, it is possible that these should be similar to each other, and that the similarity corresponds to each, and that both are similar to each other, after a preceding appearance of like. But, with respect to the Cause and the things caused, we do not accept the correspondence. For, the being similar is bequeathed, not to these, or those, alone, but to all those who participate in similarity. Almighty God becomes Cause of their being similar, and is mainstay of the self-existing Similarity itself; and the similar in all is similar to a soft of footprint of the Divine Similarity and completes their Oneness.

107

SECTION VII.

And what must we say concerning this? For the Word of God Itself extols the fact that He is dissimilar, and of the same rank with none; as “different” even from everything, and, what is more paradoxical, says there is nothing that is similar to Him. Yet the expression is not contrary to the similarity towards Him, for the same things are both similar to God, and dissimilar—the former as regards the received imitation[53] of the inimitable, the latter as regards the dependence of the things caused upon the cause, and their being inferior in degrees, endless and incalculable.

SECTION VIII.

But what also do we say concerning the Divine standing, i.e. seat? What other than that Almighty God remains Himself, in Himself, and is abidingly fixed in unmoved identity, and is firmly established on high; and that He acts according to the same conditions, and in reference to the same object, and in the same way; and that He exists altogether, as beseems the immutability from Himself; and as beseems the immovability Itself, entirely immovable, and that superessentially. For He is Cause of the standing and sitting of all, Who is above all sitting and standing, and in Him all things consist, being kept from falling out of the state of their own proper goods.

108

SECTION IX.

But what again, when the Theologians say, that the unmoved goes forth to all, and is *moved*? Must we not understand this in a sense befitting God? For we must reverently suppose that He is moved, not as beseems carriage, or change, or alteration, or turning, or local movement, or the straight, or the circular, or that from both (curvative), or the intellectual, or the spiritual, or the physical, but that Almighty God brings into being and sustains everything, and provides in every way for everything; and is present, to all, by the irresistible embrace of all, and by His providential progressions and operations to all existing things. But we must concede to our discourse, to celebrate in a sense becoming God, even movements of God, the immovable. And the straight must be

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[53] Letter 2.

considered (to be) the unswerving and the undeviating progression of the operation, and the production from Himself of the whole; and the curvative—the steady progression and the productive condition; and the circular the same, and the holding together the middle and extremities, which encompass and are encompassed,—and the turning to Him of the things which proceeded from Him.

SECTION X.

But, if any one should take the Divine Name in the Oracles, of “the same,” or that of “justice,” in the sense of “the *equal,”* we must say, that Almighty God is *equal,* not only as indivisible and unswerving, but also as going forth to all, and through all, equally; and as foundation of the self-existent Equality, in conformity with which, He equally effects the same passage, through all
109 things mutually, and the participation of those who receive equally, according to the aptitude of each; and the equal gift distributed to all, according to due; and according as He has anticipated pre-eminently and uniquely in Himself, every equality, intelligible, intelligent, rational, sensible, essential, physical, voluntary, as beseems the Power over all, which is productive of every equality.

CAPUT X.

Concerning Sovereign Lord, “Ancient of days” in which also, concerning Age and Time[54]*.*

SECTION I.

THE time, then, is come for our discourse, to sing the God of many Names, as “Sovereign Lord,” and as “Ancient of days.” For He is called *the former,* by reason that He is an all-controlling basis, binding and embracing the whole, and establishing and supporting, and tightening, and completing the whole. Continuous in itself, and from itself, producing the whole, as it were from a Sovereign root, and turning to itself the whole, as to a sovereign parent stock, and holding them together as an all-embracing basis of all, securing all the things embraced, within one grasp superior to all, and not permitting them, when fallen from itself to be destroyed, as moved from an all-perfect sanctuary. But the Godhead is called Sovereign, both as controlling and governing the members of His
110 household, purely, and as being desired and beloved by all, and as placing upon all the voluntary yokes, and the sweet pangs of the Divine and Sovereign, and in dissolvable love of the Goodness itself,

SECTION II.

[54] Dulac, p. 226.

But Almighty God is celebrated as “*Ancient of days*” because He is of all things both Age and Time,—and before Days, and before Age and Time. And yet we must affirm that He is Time and Day, and appointed Time, and Age, in a sense befitting God, as being throughout every movement unchangeable and unmoved, and in His ever moving remaining in Himself, and as being Author of Age and Time and Days. Wherefore, in the sacred Divine manifestations of the mystic visions, He is represented as both old and young; the former indeed signifying the “Ancient” and being from the beginning, and the latter His never growing old; or both teaching that He advances through all things from beginning to end,—or as our Divine initiator says, “since each manifests the priority of God, the Elder having the first place in Time, but the Younger the priority in number; because the unit, and things near the unit, are nearer the beginning than numbers further advanced.

111

SECTION III.

But we must, as I think, see from the Oracles the nature of Time and Eternity, for they do not always (merely) call all the things absolutely unoriginated and really everlasting, eternal, but also things imperishable and immortal and unchangeable, and things which are in like fashion, as when they say, “be ye opened, eternal doors,” and the like. And often they characterize the things the most ancient by the name of Eternity; and again they call the whole duration of our time Eternity, in so far as the ancient and unchangeable, and the measurement of existence throughout, is a characteristic of Eternity. But they call time that concerned in generation and decay and change, and sometimes the one, and sometimes the other. Wherefore also, the Word of God says that even we, who are bounded here by time, shall partake of Eternity, when we have reached the Eternity which is imperishable and ever the same. But sometimes eternity is celebrated in the Oracles, even as temporal, and time as eternal. But if we know them better and more accurately, things spiritual[55] are spoken of and denoted by Eternity, and things subject to generation by time. It is necessary then to suppose that things called eternal are not absolutely co-eternal with God, Who is before Eternity, but that following unswervingly the most august Oracles, we should understand things eternal and temporal according to the hopes recognized by them, hut whatever participates partly in eternity and partly in time, as things midway between things spiritual and things being born. But Almighty
112 God we ought to celebrate, both as eternity and time, as Author of every time and eternity, and “Ancient of days,” as before time, and above time; and as changing appointed seasons and times; and again as being before ages, in so far as He is both before eternity and above eternity and His kingdom, a kingdom of all the Ages. Amen.

CAPUT XI.

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[55] τὰ ὄντα—actual.

Concerning Peace, and what is meant by the self-existent Being; what is the self-existent Life, and what the self-existent Power, and such like expressions.

SECTION I.

COME, then, let us extol the *Peace* Divine, and Source of conciliation, by hymns of peace! For this it is which unifies all, and engenders, and effects the agreement and fellowship of all. Wherefore, even all things aspire to it, which turns their divided multiplicity into the thorough Oneness, and unifies the tribal war of the whole into a homogeneous dwelling together, by the participation of the divine Peace. With regard, then, to the more reverend of the conciliating powers, these indeed are united to themselves and to each other, and to the one Source of Peace of the whole; and the things (that are) under them, these they unite also to themselves and to each other, and to the One and all-perfect Source and Cause of the Peace of all, which, passing in-divisibly to the whole, limits
113 and terminates and secures everything, as if by a kind of bolts, which bind together things that are separated; and do not permit them, when separated, to rush to infinity and the boundless, and to become without order, and without stability, and destitute of God, and to depart from the union amongst themselves, and to become intermingled m each other, in every sort of confusion. Concerning then, this, the Divine Peace and Repose, which the holy Justus calls unutterableness, and, as compared with every known progression, immobility, how it rests and is at ease, and how it is in itself, and within itself, and entire, and to itself entire is super-united, and when entering into itself, and multiplying itself, neither loses its own Union, but even proceeds to all, whilst remaining entire within, by reason of excess of its Union surpassing all, it is neither permitted, nor attainable to any existing being, either to express or to understand. But, having premised this, as unutterable and unknowable, as being beyond all, let us examine its conceived and uttered participations, and this, as possible to men, and to us, as inferior to many good men.

SECTION II.

First then, this must be said, that It is mainstay of the self-existent Peace, both the general and the particular; and that It mingles all things with each other within their unconfused union, as beseems which, united indivisibly, and at the same time they severally continuously unmingled stand, as
114 regards their own proper kind, not muddled through their mingling with the opposite, nor blunting any of their unifying distinctness and purity. Let us then contemplate a certain One and simple nature of the peaceful Union, unifying all things to Itself, and to themselves, and to each other; and preserving all things in an unconfused grasp of all, both unmingled and mingled together; by reason of which the divine Minds, being united,, are united to their own conceptions, and to the things conceived; and again they ascend to the unknowable contact of things fixed above mind; by reason of which, souls, by uniting their manifold reasonings, and collecting them together to an One intellectual Purity, advance in a manner proper to themselves, by method and order, through the immaterial and indivisible conception, to the union above conception; by reason of which, the one and indissoluble connection of all is established, within its Divine Harmony, and is harmonized by complete concord and agreement and fellowship, being united without confusion, and held together

without division. For the fulness of the perfect Peace passes through to all existing things, as beseems the most simple, and unmingled presence of Its unifying power, making all One. and binding the extremes through the intermediate to the extremes, which are yoked together in an one connatural friendship; and bestowing the enjoyment of Itself, even to the furthest extremities of the whole, 115 and making all things of one family, by the unities, the identities, the unions, the conjunctions of the Divine Peace, standing of course indivisibly, and showing all in one, and passing through all, and not stepping out of Its own identity. For It advances to all, and imparts Itself to all, in a manner appropriate to them, and there overflows an abundance of peaceful fertility; and It remains, through excess of union, super-united, entire, to and throughout Its whole self.

SECTION III.

But how, some one may say, do all things aspire to peace, for many things rejoice in diversity and division, and would not, at any time, of their own accord, be willingly in repose. Now, if in saying this, he affirms, that the identity of each existing thing is diversity and division, and that there is no existent thing whatever, which at any time is willing to destroy this (identity), neither would we in any way contradict this, but would declare even this an aspiration after peace. For all things love to dwell at peace, and to be united amongst themselves, and to be unmoved and unfallen from themselves, and the things of themselves. And the perfect Peace seeks to guard the idiosyncrasy of each unmoved and unconfused, by its peace-giving forethought, preserving everything unmoved and unconfused, both as regards themselves and each other, and establishes all things by a stable and unswerving power, towards their own peace and immobility.

116

SECTION IV.

And if all things in motion desire, not repose, but ever to make known their own proper movement, even this is an aspiration after the Divine Peace of the whole, which preserves all things from falling away of their own accord, and guards the idiosyncrasy and moving life of all moving things unmoved and free from falling, so that the things moved, being at peace amongst themselves, and always in the same condition, perform their own proper functions.

SECTION V.

But if, in affirming the diversity as a falling from peace, he insists that peace is not beloved by all, verily there is no existing being which has entirely fallen from every kind of union; for, the altogether unstable and infinite, and unestablished, and without limit, is neither an actual thing, nor in things actual. But if he says, that those are inimical to peace, and good things of peace, who rejoice in strife and anger and changes and disturbances, even these are controlled by obscure images of a peaceful aspiration; being vexed by tumultuous passions, and ignorantly aspiring to calm them, they imagine that they will pacify themselves by the gratification of things which ever elude them, and they are disturbed by the non-attainment of the pleasures which overpowered them. What would

any one say of the peaceful stream of love towards man in Christ, according to which we have learned no longer to wage war, either with ourselves, or each other, or with angels, but that with
117 them, according to our power, we should also be fellow-workers in Divine things, after the purpose of Jesus, Who worketh all in all, and forms a peace unutterable and pre-determined from Eternity, and reconciles us to Himself, in Spirit, and through Himself and in Himself to the Father; concerning which supernatural gifts it is sufficiently spoken in the *Theological Outlines*, whilst the Oracles of the sacred inspiration furnish us with additional testimony.

SECTION VI.

But, since you once asked me by letter, what in the world I consider the self-existent Being, the self-existent Life, the self-existent Wisdom, and said that you debated with yourself how, at one time, I call Almighty God, self-existent Life, and at another, Mainstay of the self-existent Life, I thought it necessary, O holy man of God, to also free you from this difficulty, so far as lay in my power. And first then, in order that we may now resume that which I have said a thousand times already, there is no contradiction in saying that Almighty God is self-existent Power, or self-existent Life, and that He is Mainstay of the self-existent Life or Peace or Power. For the latter, He is named from things existing, and specially from the first existing, as Cause of all existing things; and the former, as being above all, even the first existing of beings, being above superessentially. But you say, what in the world do we call the self-existent Being, or the self-existent Life, or whatever we
118 lay down to be absolutely and originally and to have stood forth primarily from God? And we reply, this is not crooked but straight, and has a simple explanation. For we do not say that the self-existent Being, as Cause of the being of all things, is a sort of Divine or angelic essence (for the Superessential alone is Source and Essence and Cause of the existence of all things, and of the self-existent Being), nor that another Deity, besides the Super-divine, produces Life for all that live, and is a Life Causative of the self-existent Life; nor to speak summarily, that essences and personalities originate and make existing things, so that superficial people have named them both gods, and creators of existing things,—whom, to speak truly and properly, neither they themselves knew (for they are non-existent), nor their fathers,—but we call self-existent Being, and self-existent Life, and self-existent Deity, as regards at least Source, and Deity, and Cause, the One Superior and Superessential Source and Cause; but as regards Impartation, the providential Powers, that issue forth from God the unparticipating, (these we call) the self-existent essentiation, self-existent living, self-existent deification, by participating in which according to their own capacity, things existing, both are, and are said to be, existing, and living, and full of God—and the rest in the same way. Wherefore also, He is called the good Mainstay of the first of these, then of the whole of them, then of the portions of them, then of those who participate in them entirely, then of those who
119 participate in them in part. And why must we speak of these things, since some of our divine instructors in holy things, affirm that the Super-good and Super-divine self-existent Goodness and Deity, is Mainstay even of the self-existent Goodness and Deity; affirming that the good-making and deifying gift issued forth from God; and that the self-existent beautifying stream, is self-existent beauty, and whole beauty, and partial beauty, and things absolutely beautiful, and things partially beautiful, and whatever other things are said and shall be said after the same fashion, which declare that providences and goodnesses issuing forth from God the unparticipating, in an ungrudging

stream, are participated by existing things, and bubble over in order that distinctly the Cause of all may be beyond all, and the Superessential and Supernatural may, in every respect, be above things of any sort of essence and nature whatever.

CAPUT XII.

Concerning Holy of Holies, King of Kings, Lord of Lords, God of Gods.

SECTION I.

BUT since whatever we have to say on these matters has reached, in my opinion, a fitting conclusion, we must sing Him of endless names, both as *Holy of Holies* and *King of Kings;* and as ruling
120 eternity and for ever and beyond, and as *Lord of Lords*, and *God of Gods.* And first we must say, what we think Holiness Itself is; and what Kingdom, and what Lordship, and what Divinity, and what the Oracles wish to denote by the duplication of the names.

SECTION II.

Holiness then is (so far as we can say) the purity free from every pollution, and all perfect, and altogether unstained; Kingdom is the assignment of every limit and order, and ordinance and rank; and Lordship is not only the superiority over the worse, but also the perfect possession, in. every respect, of the Beautiful and Good; and a true and unswerving stability. Wherefore Lordship is parallel to τὸ Κῦρος καί κύριον, καὶ τὸ κυριστῶν[56]; and Deity is the Providence watching over all, and with perfect goodness both circumscribing and grasping all, and filling with Itself, and surpassing all things which enjoy Its forethought.

SECTION III.

These things, then, must be sung absolutely, respecting the Cause surpassing all, and we must add that It surpasses Holiness, and Lordship, and Kingdom, and most simplex[57] Deity. For, from It,
121 individually and collectively, were born and distributed every untarnished distinctness of every spotless purity, the whole arrangement and regulation of things existing, whilst It excludes want of harmony and want of equality, and want of symmetry, and rejoices over the well-ordered identity and rectitude, and leads round things, deemed worthy to participate in Itself. From It is all the perfect and complete possession of all. good things, every good forethought, watching and sustaining

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[56] The rendering of which may be, the lordly, and the lordlier, and the lordliest.
[57] Letter 2.

the objects of Its forethought, imparting Itself, as befits Its goodness, for deification of those who are turned to It.

SECTION IV.

But since the Cause of all is super-full of all, as beseems the One superfluity which surpasses all, He is sung as *Holy of Holies* and the rest, as beseems an overflowing Cause, and a towering Pre-eminence. As one might say, so far as the things which are,—holy or divine, or lordly, or kingly,—surpass the things which are not, and the self-existent participations, their participants; to such an extent is seated above all things that be, He Who is above all things that be, and the unparticipating Cause of all the participants and the participations. But Holy and Kings and Lords and Gods, the Oracles call the higher orders in each, through whom the inferior in participating the gifts from God, multiply the simplicity of their distribution around their own diversities, the variety of which, the superior orders carefully and divinely collect to their own Oneness.

122

CAPUT XIII.

Concerning "Perfect" and "One".

SECTION I.

So much then on these matters; but let us now at last, with your good pleasure, approach the most difficult subject in the whole discourse. For the Word of God predicates everything, singly and collectively, respecting the Cause of all, and extols Him both as *Perfect* and as *One*[58]. He is then perfect not only as self-perfect, and solitarily separated within Himself, by Himself, and throughout most perfect, but also as super-perfect, as beseems His pre-eminence over all, and limiting every infinitude, and surpassing every term, and by none contained or comprehended; but even extending at once to all, and above all, by His unfailing gratuities and endless energies. But, on the other hand, He is called perfect, both as without increase, and always perfect, and as undiminished, as pre-holding all things in Himself, and overflowing as beseems one, inexhaustible, and same, and super-full, and undiminished, abundance, in accordance with which He perfects all perfect things, and fills them with His own perfection.

123

SECTION II.

But *One,* because He is uniquely all, as beseems an excess of unique Oneness, and is Cause of all without departing from the One. For there is no single existing being, which does not participate

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[58] [Greek]. It should be noted that where He, Him and His are used in this Section, the Neuter is used in the Greek.

in the one, but as every number participates in an unit, and one dual and one decade is spoken of, and one half, and one third and tenth, so everything, and part of everything participates in the one, and by the fact that the One is, all existing things are. And the Cause of all is not One, as one of many, but before every one and multitude, and determinative of every one and multitude. For there is no multitude which does not partake in some way or other of the one. Yea, that which is many by parts, is one in the whole; and the many by the accidents, is one by the subject; and the many by the number or the powers, is one by the species, and the many by the species, is one by the genus; and the many by the progressions, is one by the source. And there is no single thing which does not participate in some way in the one, which uniformly pre-held in the uniqueness throughout all, all and whole, all, even the things opposed. And indeed, without the one there will not be a multitude, but without the multitude there will be the one, even as the unit previous to every multiplied number; and, if any one should suppose, that all things are united to all, the All will be one in the whole.

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SECTION III.

Especially must this be known, that according to the pre-conceived species of each one, things united are said to be made one, and the one is elemental of all; and if you should take away the one, there will be neither totality nor part, nor any other single existing thing. For the one, uniformly, pre-held and comprehended all things in itself. For this reason, then, the Word of God celebrates the whole Godhead, as Cause of all, by the epithet of the One, both one God the Father, and one Lord Jesus Christ, and one and the same Spirit, by reason of the surpassing indivisibility of the whole Divine Oneness, in which all things are uniquely collected, and are super-unified, and are with It Superessentially. Wherefore also, all things are justly referred and attributed to It, by Which and from Which, and through Which, and in Which, and to Which, all things are, and are co-ordinated, and abide, and are held together, and are filled, and are turned towards It. And you would not find any existing thing, which is not what it is, and perfected and preserved, by the One, after which the whole Deity is superessentially named. And it is necessary also, that we being turned from the many to the One, by the power of the Divine Oneness, should celebrate as One the whole and one Deity—the one Cause of all—which is before every one and multitude, and part and whole, and limit and illimitability, and term and infinity, which bounds all things that be, even the Being Itself, and is uniquely Cause of all, individually and collectively, and at the same time before all, and above all, and above the One existing Itself, and bounding the One existing Itself; since the
125 One existing—that in things being—is numbered, and number participates in essence; but the superessential One bounds both the One existing, and every number, and Itself is, of both one and number, and every being, Source and Cause, and Number and. Order. Wherefore also, whilst celebrated as Unit and Triad, the Deity above all is neither Unit nor Triad, as understood by us or by any other sort of being, but, in order that we may celebrate truly. Its super-oneness, and Divine generation, by the threefold and single name of God, we name the Deity, Which is inexpressible to things that be, the Superessential. But no Unit nor Triad, nor number nor unity, nor productiveness, nor any other existing thing, or thing known to any existing thing, brings forth the hiddenness, above every expression and every mind, of the Super-Deity Which is above all superessentially. Nor has It a Name, or expression, but is elevated above in the inaccessible. And neither do we apply

the very Name of Goodness, as making it adequate to It, but through a desire of understanding and saying something concerning that inexpressible nature, we consecrate the most august of Names to It, in the first degree, and although we should be in accord in this matter with the theologians, yet we shall fall short of the truth of the facts. Wherefore, even they have given the preference to the ascent through negations, as lifting the soul out of things kindred to itself, and conducting it through all the Divine conceptions, above which towers that which is above every name, and every
126 expression and knowledge, and at the furthest extremity attaching it to Him, as far indeed as is possible for us to be attached to that Being.

SECTION IV.

We then, having collected these intelligible Divine Names, have unfolded them to the best of our ability, falling short not only of the precision which belongs to them, (for this truly, even Angels might say) nor only of their praises as sung by Angels (and the chief of our Theologians come behind the lowest of them), nor indeed of the Theologians themselves, nor of their followers or companions, but even of those who are of the same rank as ourselves, last and subordinate to them; so that, if the things spoken should be correct, and, if we, as far as in us lies, have really reached the perception of the unfolding of the Divine Names, let the fact be ascribed to the Author of all good things, Who, Himself, bestows first the power to speak, then to speak well. And if any one of the Names of the same force has been passed over, that also you must understand according to the same methods. But, if these things are either incorrect or imperfect, and we have wandered from the truth, either wholly or partially, may it be of thy brotherly kindness to correct him, who unwillingly is ignorant, and to impart a word to him, who wishes to learn, and to vouchsafe assistance to him, who has not power in himself; and to heal him, who, not willingly, is sick; and
127 having found out some things from thyself, and others from others, and receiving all from the good to transfer them also to us. By no means grow weary in doing good to a man thy friend, for thou perceivest, that we also have kept to ourselves none of the hierarchical communications transmitted to us, but have transmitted them without flaw, both to you and to other holy men, yea, and will continue to transmit them, as we may be sufficient to speak, and those to whom we speak, to hear, doing injury in no respect to the tradition, if at least we do not fail in the conception and expression thereof. But, let these things be held and spoken in such way, as is well pleasing to Almighty God; and let this indeed be our conclusion to the intelligible Divine Names. But I will now pass to the *Symbolic Theology*[59], with God for my Guide.

27 *October,* 1896.

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NOTE.

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[59] See letter to Titus.

IGNATIUS.

" MY love is crucified."

Upon this passage I differ from all the commentators that I know. I believe the passage to have been written and inserted in the text by Dionysius when writing this letter, which must have been before A.D. 98. I do not think it a quotation from the letter of Ignatius written just previous to his martyrdom. I think Dionysius quoted some previous writing of Ignatius, in which he spoke of our Saviour as "My Love, Which is mine." That is the sense in this passage, to shew the exalted use of Love. In the letter of Ignatius to the Romans, he seems to use "love" in the sense of human passion or fire, and says that that is crucified in him. In any case, there is no chronological difficulty. Ignatius was martyred A.D. 107, Dionysius, A.D. 119.

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PREFACE TO MYSTIC THEOLOGY.

MYSTIC THEOLOGY is like that ladder set up on the earth whose top reached to Heaven on which the angels of God were ascending and descending, and above which stood Almighty God. The Angel ascending is the “negative” which distinguishes Almighty God from all created things. God is not matter—soul, mind, spirit, any being, nor even being itself, but above and beyond all these. The Angel descending is the “Affirmative.” God is good, wise, powerful, the Being, until we come to *Symbolic Theology*, which denotes Him under material forms and conditions: Theology prefers the negative because Almighty God is more appropriately presented by distinction than by comparison.

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MYSTIC THEOLOGY.

CAPUT I.

What is the Divine Gloom?

SECTION I.

TRIAD supernal, both super-God and super-good, Guardian of the Theosophy of Christian men, direct us aright to the super-unknown and super-brilliant and highest summit of the mystic Oracles, where the simple and absolute and changeless mysteries of theology lie hidden within the

super-luminous gloom of the silence, revealing hidden things, which in its deepest darkness shines above the most super-brilliant, and in the altogether impalpable and invisible, fills to overflowing the eyeless minds with glories of surpassing beauty. This then be my prayer; but thou, O dear Timothy, by thy persistent commerce with the mystic visions, leave behind both sensible perceptions and intellectual efforts, and all objects of sense and intelligence, and all things not being and being, and be raised aloft unknowingly to the union, as far as attainable, with Him Who is above every essence and knowledge. For by the resistless and absolute ecstasy in all purity, from thyself and all, thou wilt be carried on high, to the superessential ray of the Divine darkness, when thou hast cast away all, and become free from all.

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SECTION II.

But see that none of the uninitiated listen to these things—those I mean who are entangled in things being, and fancy there is nothing superessentially above things being, but imagine that they know, by their own knowledge, Him, Who has placed darkness as His hiding-place. But, if the Divine initiations are above such, what would any one say respecting those still more uninitiated, such as both portray the Cause exalted above all, from the lowest of things created, and say that It in no wise excels the no-gods fashioned by themselves and of manifold shapes, it being our duty both to attribute and affirm all the attributes of things existing to It, as Cause of all, and more properly to deny them all to It, as being above all, and not to consider the negations to be in opposition to the affirmations, but far rather that It, which is above every abstraction and definition, is above the privations.

SECTION III.

Thus, then, the divine Bartholomew says that Theology is much and least, and the Gospel broad and great, and on the other hand concise. He seems to me to have comprehended this supernaturally, that the good Cause of all is both of much utterance, and at the same time of briefest utterance and without utterance; as having neither utterance nor conception, because It is superessentially exalted above all, and manifested without veil and in truth, to those alone who pass through both all things consecrated and pure, and ascend above every ascent of all holy summits, and leave behind all divine lights and sounds, and heavenly words, and enter into the gloom, where really is, as the
132 Oracles say, He Who is beyond all. For even the divine Moses is himself strictly bidden to be first purified, and then to be separated from those who are not so, and after entire cleansing hears the many-voiced trumpets, and sees many lights, shedding pure and streaming rays; then he is separated from the multitude, and with the chosen priests goes first to the summit of the divine ascents, although even then he does not meet with Almighty God Himself, but views not Him (for He is viewless) but the place where He is. Now this I think signifies that the most Divine and Highest of the things seen and contemplated are a sort of suggestive expression, of the things subject to Him Who is above all, through which His wholly inconceivable Presence is shown, reaching to the highest spiritual summits of His most holy places; and then he (Moses) is freed from them who are both seen and seeing, and enters into the gloom of the *Agnosia;* a gloom veritably mystic, within which he closes all perceptions of knowledge and enters into the altogether impalpable and unseen,

being wholly of Him Who is beyond all, and of none, neither himself nor other; and by inactivity of all knowledge, united in his better part to. the altogether Unknown, and by knowing nothing, knowing above mind.

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CAPUT II.

How we ought both to be united and render praise to the Cause of all and above all.

SECTION I.

WE pray to enter within the super-bright gloom, and through not seeing and not knowing, to see and to know that the not to see nor to know is itself the above sight and knowledge. For this is veritably to see and to know and to celebrate super-essentially the Superessential, through the abstraction of all existing things, just as those who make a lifelike statue, by extracting all the encumbrances which have been placed upon the clear view of the concealed, and by bringing to light, by the mere cutting away[60], the genuine beauty concealed in it. And, it is necessary, as I think, to celebrate the abstractions in an opposite way to the definitions. For, we used to place these latter by beginning from the foremost and descending through the middle to the lowest, but, in this case, by making the ascents from the lowest to the highest, we abstract everything, in order that, without veil, we may know that *Agnosia,* which is enshrouded under all the known, in all things that be, and may see that superessential gloom, which is hidden by all the light in existing things.

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CAPUT III.

What are the affirmative expressions respecting God, and what the negative.

SECTION I.

IN the *Theological Outlines*, then, we celebrated the principal affirmative expressions respecting God—how the Divine and good Nature is spoken of as One—how as Threefold—what is that within it which is spoken of as Paternity and Sonship—what the Divine name of “the Spirit “is meant to signify,—how from the immaterial and indivisible Good the Lights dwelling in the heart of Goodness sprang forth, and remained, in their branching forth, without departing from the coeternal abiding in Himself and in Themselves and in each other,—how the super-essential Jesus

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[60] i.e. the abstraction.

takes substance in veritable human nature—and whatever other things, made known by the Oracles, are celebrated throughout the *Theological Outlines;* and in the treatise concerning *Divine Names*, how He is named Good—how Being—how Life and Wisdom and Power—and whatever else belongs to the nomenclature of God. Further, in the *Symbolical Theology,* what are the Names transferred from objects of sense to things Divine?—what are the Divine forms?—what the Divine appearances, and parts and organs?—what the Divine places and ornaments?—what the angers?—what the griefs?—and the Divine wrath?—what the carousals, and the ensuing sicknesses?—what the oaths,—and what the curses?—what the sleepings, and what the awakings?—and all the other Divinely formed representations, which belong to the description of
135 God, through symbols. And I imagine that you have comprehended, how the lowest are expressed in somewhat more words than the first. For, it was necessary that the *Theological Outlines,* and the unfolding of the Divine Names should be expressed in fewer words than the *Symbolic Theology;* since, in proportion as we ascend to the higher, in such a degree the expressions are circumscribed by the contemplations of the things intelligible. As even now, when entering into the gloom which is above mind, we shall find, not a little speaking, but a complete absence of speech, and absence of conception. In the other case, the discourse, in descending from the above to the lowest, is widened according to the descent, to a proportionate extent; but now, in ascending from below to that which is above, in proportion to the ascent, it is contracted, and after a complete ascent, it will become wholly voiceless, and will be wholly united to the unutterable. But, for what reason in short, you say, having attributed the Divine attributes from the foremost, do we begin the Divine abstraction from things lowest? Because it is necessary that they who place attributes on that which is above every attribute, should place the attributive affirmation from that which is more cognate to it; but that they who abstract, with regard to that which is above every abstraction, should make the abstraction from things which are further removed from it. Are not life and goodness more (cognate) than air and stone? and He is not given to debauch and to wrath, more (removed) than
136 He is not expressed nor conceived.

CAPUT IV.

That the pre-eminent Cause of every object of sensible perception is none of the objects of sensible perception.

SECTION I.

WE say then- that the Cause of all, which is above all, is neither without being, nor without life—nor with- out reason, nor without mind, nor is a body—nor has shape—nor form—nor quality, or quantity, or bulk—nor is in a place—nor is seen—nor has sensible contact—nor perceives, nor is perceived, by the senses—nor has disorder and confusion, as being vexed by earthly passions,—nor

is powerless, as being subject to casualties of sense,—nor is in need of light;—neither is It, nor has It, change, or decay, or division, or deprivation, or flux,—or any other of the objects of sense.

CAPUT V.

That the pre-eminent Cause of every object of intelligible perception is none of the objects of intelligible perception.

ON the other hand, ascending, we say, that It is neither soul, nor mind, nor has imagination, or opinion, or reason, or conception; neither is expressed, nor conceived; neither is number, nor order, nor greatness, nor littleness; nor equality, nor inequality; nor similarity, nor dissimilarity; neither
137 is standing, nor moving; nor at rest; neither has power, nor is power, nor light; neither lives, nor is life; neither is essence nor eternity, nor time; neither is Its touch intelligible, neither is It science, nor truth; nor kingdom, nor wisdom; neither one, nor oneness; neither Deity, nor Goodness; nor is It Spirit according to our understanding; nor Sonship, nor Paternity; nor any other thing of those known to us, or to any other existing being; neither is It any of non-existing nor of existing things, nor do things existing know It, as It is; nor does It know existing things, *qua* existing; neither is there expression of It, nor name, nor knowledge; neither is It darkness, nor light; nor error, nor truth; neither is there any definition at all of It, nor any abstraction. But when making the predications and abstractions of things after It, we neither predicate, nor abstract from It; since the all-perfect and uniform Cause of all is both above every definition and the pre-eminence of Him, Who is absolutely freed from all, and beyond the whole, is also above every abstraction.

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PREFACE TO THE LETTERS OF DIONYSIUS THE AREOPAGITE.

THESE Letters attest the existence of the writings, and the wisdom spoken among the perfect, in the Apostolic Age.—To Gaius, who is commemorated by St. John and St. Paul, we owe the explanation of *Agnosia*, and valued teaching on the Personality of our Lord; to Dorotheus we are indebted for a fuller explanation of the Divine Gloom; to Sosipater, twice mentioned in the Acts and Romans, we owe the wisest letter ever penned for the instruction of the Christian Apologist and Missionary. The Letter to Polycarp touches on those mysterious signs in the heavens, by which Almighty God shewed His universal power. Dionysius shews his reverence for God's holy word, by never seeking to explain away, or to substitute what seems a less miracle for a greater. The trifold Mithra commemorated amongst the Babylonians shews that Hezekiah's sign was not merely visible and observed in Judea. The King, as High Priest of his people, was already robed for evening

prayer, when he observed the sun gone back; and one day became almost three, i.e. thirty-two hours instead of thirty-six. Dionysius describes the darkness at the time of the Crucifixion, as it appeared p140 in Egypt, and is recorded by Phlegon. We do not explain and interpret the facts recorded in the Gospel, by denying them, or by treating the same testimony outside the Gospel as superstitious.

To Demophilus, we owe a knowledge of Church-law and order, which teaches the Christian duty of being "sent," and which should teach clergy to obey their Bishop, and not merely the Act of uniformity. To Titus, we owe the preservation of the sum of the *Symbolic Theology*. From the letter to St. John in Patmos, we learn the love between St. John arid Dionysius, and that St. John was then Called the "Sun of the Gospel." From the letter to Apollophanes, we know that the prayers of Dionysius for the conversion of his friend did not fall to the ground. Apollophanes was tutor to Polemon, who again was tutor to Aristides, who presented his "Apology" to the Emperor Hadrian. The conversion of Statonice, the wife of Apollophanes, was the cause of St. Paul's being cast into chains at Philippi, where the messengers from Corinth found him, through whom he sent the Epistle recently brought to light[61].

CANNES,
Circumcision, 1897.

LETTERS OF DIONYSIUS THE AREOPAGITE.

LETTER I. *To Gaius Therapeutes.*

DARKNESS becomes invisible by light, and specially by much light. Varied knowledge (αἱ γνώσεις), and especially much varied knowledge, makes the *Agnosia*[62] to vanish. Take this in a superlative, but not in a defective sense, and reply with superlative truth, that the *Agnosia*, respecting God, escapes those who possess existing light, and knowledge of things being; and His pre-eminent darkness is both concealed by every light, and is hidden from every knowledge. And, if any one, having seen God, understood what he saw, he did not see *Him*, but some of His creatures that are existing and known. But He Himself, highly established above mind, and above essence, by the very fact of His being wholly unknown, and not being, both is super-essentially, and is known above mind. And the all-perfect *Agnosia*, in its superior sense, is a knowledge of Him, Who is above all known things.

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[61] See "Correspondence of St, Paul," Carrière et Berger, p. 20. Fishbacher, Paris.
[62] C. I. § 1.

LETTER II. *To the same Gaius Therapeutes.*

How is He, Who is beyond all[63], both above source of Divinity and above source of Good? Provided you understand Deity and Goodness, as the very Actuality of the Good-making and God-making gift, and the inimitable imitation of the super-divine and super-good (gift), by aid of which we are 142 deified and made good. For, moreover, if this becomes source of the deification and making good of those who are being deified and made good, He,—Who is super-source of every source, even of the so-called Deity and Goodness, seeing He is beyond source of Divinity and source of Goodness, in so far as He is inimitable, and not to be retained—excels the imitations and retentions, and the things which are imitated and those participating.

LETTER III. *To the same Gaius.*

“Sudden” is that which, contrary to expectation, and out of the, as yet, unmanifest, is brought into the manifest. But with regard to Christ’s love of man, I think that the Word of God suggests even this, that the Superessential proceeded forth out of the hidden, into the manifestation amongst us, by having taken substance as man. But, He is hidden, even after the manifestation, or to speak more divinely, even in the manifestation, for in truth this of Jesus has been kept hidden, and the mystery with respect to Him has been reached by no word nor mind, but even when spoken, remains unsaid, and when conceived unknown.

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LETTER IV.[64] *To the same Gaius Therapeutes.*

How, you ask, is Jesus, Who is beyond all, ranked essentially with all men? For, not as Author of men is He here called man, but as being in absolute whole essence truly man. But we do not define the Lord Jesus, humanly, for He is not man only, (neither superessential nor man only), but truly man, He Who is pre-eminently a lover of man, the Super-essential, taking substance, above men and after men, from the substance of men. And it is nothing less, the ever Superessential, super-full of super-essentiality, disregards the excess[65] of this, and having come truly into substance, took substance above substance, and above man works things of man. And a virgin supernaturally conceiving, and unstable water, holding up weight of material and earthly feet, and not giving way, but, by a supernatural power standing together so as not to be divided, demonstrate this. Why should any one go through the rest, which are very many? Through which, he who looks with a divine

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[63] C. II. § 6.
[64] C. II. § 6.
[65] τῇ ταύτης περιουσίᾳ.

vision, will know beyond mind, even the things affirmed respecting the love towards man, of (the Lord) Jesus,—things which possess a force of superlative negation. For, even, to speak summarily, He was not man, not as not being man, but as being from men was beyond men, and was above man, having truly been born man, and for the rest, not having done things Divine as God, nor
144 things human as man, but exercising for us a certain new God-incarnate energy of God having become man.

LETTER V. *To Dorotheus, Leitourgos.*

The Divine gloom is the unapproachable light in which God is said to dwell[66]. And in this gloom, invisible[67] indeed, on account of the surpassing brightness, and unapproachable on account of the excess of the superessential stream of light, enters every one deemed worthy to know and to see God, by the very fact of neither seeing nor knowing, really entering in Him, Who is above vision and knowledge, knowing this very thing, that He is after all the object of sensible and intelligent perception, and saying in the words of the Prophet, "Thy knowledge was regarded as wonderful by me; It was confirmed; I can by no means attain unto it[68];" even as the Divine Paul is said to have known Almighty God, by having known Him as being above all conception and knowledge. Wherefore also, he says, "His ways are past finding out[69] and His Judgements inscrutable," and His gifts "indescribable[70]," and that His peace surpasses every mind[71], as having found Him Who is above all, and having known this which is above conception, that, by being Cause of all, He is beyond all.

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LETTER VI. *To Sopatros[72]—Priest.*

Do not imagine this a victory, holy Sopatros, to have denounced[73] a devotion, or an opinion, which apparently is not good. For neither—even if you should have convicted it accurately—are the (teachings) of Sopatros consequently good. For it is possible, both that you and others, whilst occupied in many things that are false and apparent, should overlook the true, which is One and hidden. For neither, if anything is not red, is it therefore white, nor if something is not a horse, is

66 1 Tim. vi. 6.
67 Ib. i. 17.
68 Ps. cxxxix. 6.
69 Rom. xi. 33.
70 2 Cor. ix. 15.
71 Phil. iv. 7.
72 Acts xx. 4; Rom. xvi. 21.
73 Tit. iii. 9.

it necessarily a man. But thus will you do, if you follow my advice, you will cease indeed to speak against others, but will so speak on behalf of truth, that every thing said is altogether unquestionable.

LETTER VII.

SECTION I. *To Polycarp—Hierarch.*

I, at any rate, am not conscious, when speaking in reply to Greeks or others, of fancying to assist good men, in case they should be able to know and speak the very truth, as it really is in itself. For, when this is correctly demonstrated in its essential nature, according to a law of truth, and has been established without flaw, every thing which is otherwise, and simulates the truth, will be convicted of being other than the reality, and dissimilar, and that which is seeming rather than real. It is superfluous then, that the expounder of truth should contend with these or those[74]. For each affirms 146 himself to have the royal coin, and perchance has some deceptive image of a certain portion of the true. And, if you refute this, first the one, and then the other, will contend concerning the same. But, when the true statement itself has been correctly laid down, and has remained unrefuted by all the rest, every thing which is not so in every respect is cast down of itself, by the impregnable stability of the really true. Having then as I think well understood this, I have not been over zealous to speak in reply to Greeks or to others; but it is sufficient for me (and may God grant this), first to know about truth, then, having known, to speak as it is fitting to speak.

SECTION II.

But you say, the Sophist Apollophanes rails at me, and calls me parricide, as using, not piously, the writings of Greeks against the Greeks. Yet, in reply to him, it were more true for us to say, that Greeks use, not piously, things Divine against things Divine, attempting through the wisdom of Almighty God to eject the Divine Worship. And I am not speaking of the opinion of the multitude, who cling tenaciously to the writings of the poets, with earthly and impassioned proclivities, and Worship the creature[75] rather than the Creator; but even Apollophanes himself uses not piously things Divine against things Divine; for by the knowledge of things created, well called Philosophy 147 by him, and by the divine Paul named Wisdom of God, the true philosophers ought to have been elevated to the Cause of things created and of the knowledge of them. And in order that he may not improperly impute to me the opinion of others, or that of himself, Apollophanes, being a wise man, ought to recognise that nothing could otherwise be removed from its heavenly course and movement, if it had not the Sustainer and Cause of its being moving it thereto, who forms all things, and "transforms them[76]" according to the sacred text. How then does he not worship Him, known

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[74] Greeks or others.
[75] 1 Cor. ii. 7.
[76] Dan. ii. 21. See note, p. 184.

to us even from this, and verily being God of the whole, admiring Him for His all causative and super-inexpressible power, when sun[77] and moon, together with the universe, by a power and stability most supernatural, were fixed by them to entire immobility, and, for a measure of a whole day, all the constellations stood in the same places; or (which is greater than even this), if when the whole and the greater and embracing were thus carried along, those embraced did not follow in their course; and when a certain other day[78] was almost tripled in duration, even in twenty whole hours[79], either the universe retraced contrary routes for so long a time, and (was) turned back by the thus very most supernatural backward revolutions; or the sun, in its own course, having contracted 148 its five-fold motion in ten hours, retrogressively again retraced it in the other ten hours, by traversing a sort of new route. This thing indeed naturally astounded even Babylonians[80], and, without battle, brought them into subjection to Hezekiah, as though he were a somebody equal to God, and superior to ordinary men. And, by no means do I allege the great works in Egypt[81], or certain other Divine portents, which took place elsewhere, but the well-known and celestial ones, which were renowned in every place and by all persons. But Apollophanes is ever saying that these things are not true. At any rate then, this is reported by the Persian sacerdotal legends, and to this day, Magi celebrate the memorials of the threefold Mithrus[82]. But let him disbelieve these things, by reason of his ignorance or his inexperience. Say to him, however, “What do you affirm concerning the eclipse, which took place at the time of the saving Cross[83]?” For both of us at that time, at Heliopolis, being present, and standing together, saw the moon approaching the sun, to our surprise (for it was not appointed time for conjunction); and again, from the ninth hour to the evening, supernaturally placed back again into a line opposite the sun. And remind him also of something further. For he knows that we saw, to our surprise, the contact itself beginning from the east, and going towards 149 the edge of the sun’s disc, then receding back, and again, both the contact and the re-clearing[84], not taking place from the same point, but from that diametrically opposite. So great are the supernatural things of that appointed time, and possible to Christ alone, the Cause of all, Who worketh great things and marvellous, of which there is not number.

SECTION III.

These things say, if occasion serves, and if possible, O Apollophanes, refute them, and to me, who was then both present with thee, and saw and judged and wondered with thee at them all. And in

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77 Joshua x. 12-14; Eccl. xlvi. 4; Isaiah xxviii. 21.

78 Of twelve hours: 2 Kings xx. 9-11; Isaiah xxxviii. 8.

79 The “twenty hours” which made one day almost equal to three are reckoned thus. A degree represents an hour. The Sun went down ten degrees = ten hours. The Sun had then run already a course of ten hours, from 6 A.M. to 4 P.M. In returning there were ten hours more, and in retracing the route ten hours more, which together make thirty hours. The two hours, to complete the day of twelve hours, make thirty-two hours. The thirty-two hours are four hours less than thirty-six, the time of three days of twelve hours each. One day was thus nearly equal to three. Whatever we may think the facts, the Babylonians commemorated the threefold Mythra —the Sun—in consequence. *See* Dulac.

80 Isaiah xxxix. 1; 2 Kings xx. 12; 2 Chron. xxxii. 31.

81 Ex. vii. 14.

82 See Dulac.

83 Mark xv. 33; Luke xxiii. 44.

84 The contact or adumbration refers to the moon, the re-clearing to the sun. See notes on this letter in Ant. Ed. and Schema, p. 258, vol. 2.

truth Apollophanes begins prophesying at that time, I know not whence, and to me he said, as if conjecturing the things taking place, “these things, O excellent Dionysius, are requitals of Divine deeds.” Let so much be said by us by letter; but you are capable, both to supply the deficiency, and to bring eventually to God that distinguished man, who is wise in many things, and who perhaps will not disdain to meekly learn the truth, which is above wisdom, of our religion.

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LETTER VIII. *To Demophilus, Therapeutes. About minding ones own business, and kindness.*

SECTION I.

The histories of the Hebrews say, O noble Demophilus, that, even that holy, distinguished Moses was deemed worthy of the Divine manifestation on account of his great meekness[85]. And, if at any time they describe him as being excluded from the vision[86] of God, they do not cast him out from God for his meekness. But they say that when speaking very rashly, and opposing the Divine Counsels, Jehovah was angry with him with wrath. But when they make him proclaimed by his God-discerned deserts, he is proclaimed, from his pre-eminent imitation of the Good. For he was very meek, and on this account is called “Servant of God,” and deemed more fit for vision of God than all Prophets. Now, when certain envious[87] people were contending with him and Aaron, about the High Priesthood and government of the tribes, he was superior to all love of honour, and love of rule, and referred the presidency over the people to the Divine judgment. And, when they even rose up against him, and reproaching him concerning the precedency, were threatening him, and were already almost upon him, the meek man invoked the Good for preservation, but very suitably asserted that he would be guiltless of all evils to the governed. For he knew that it is necessary,
151 that the familiar with God the Good should be moulded, as far as is attainable, to that which is specially most like the Good, and should be conscious within himself of the performance of deeds of good friendship. And what made David[88], the father of God, a friend of God? Even for being good and generous towards enemies[89]. The Super-Good, and the Friend of Good says—“I have found a man after mine own heart.” Further also, a generous injunction was given, to care for even one’s enemy’s beasts of burden[90]. And Job[91] was pronounced just, as being free from injury. And Joseph[92] did not take revenge upon the brethren who had plotted against him; and Abel, at once, and without suspicion, accompanied the fratricide. And the Word of God proclaims all the good

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[85] Num. xii. 3-8.
[86] Ex. iv. 14.
[87] Num. xvi. 1-11.
[88] Matt. i. 1-16.
[89] I Sam. xxiv. 7, xiii. 14.
[90] Ex. xxiii. 4.
[91] Job i. 8.
[92] Gen. l. 21.

as not devising evil things[93], not doing them[94], but neither being changed from the good, by the baseness of others[95], but, on the contrary, after the example of God[96], as doing good to, and throwing their shield over the evil; and generously calling them to their own abundant goodness, and to their own similitude. But let us ascend higher, not proclaiming the gentleness of holy men, nor kindness of philanthropic angels, who take compassion upon nations, and invoke good[97] on their behalf, and punish the destructive and devastating mobs, and, whilst being grieved over calamities, yet rejoice over the safety of those who are being called back to things good[98]; nor whatever else the Word of
152 God teaches concerning the beneficent angels[99]; but, whilst in silence welcoming the beneficent rays of the really good and super-good Christ, by them let us be lighted on our path, to His Divine works of Goodness. For assuredly is it not of a Goodness inexpressible and beyond conception, that He makes all things existing to be, and brought all things themselves to being, and wishes all things ever to become near to Himself, and participants of Himself, according to the aptitude of each? And why? Because He clings lovingly to those who even depart from Him, and strives[100] and beseeches not to be disowned by those beloved who are themselves coy; and He bears with those who heedlessly reproach Him[101], and Himself makes excuse for them, and further promises to serve them, and runs towards and meets[102] even those who hold themselves aloof, immediately that they approach; and when His entire self has embraced their entire selves, He kisses them, and does not reproach them for former things, but rejoices over the present, and holds a feast, and calls together the friends, that is to say, the good, in order that the household may be altogether rejoicing. (But, Demophilus, of all persons in the world, is at enmity with, and very justly rebukes, and teaches beautiful things to, good men, and rejoices.) "For how," He says, "ought not the good to rejoice
153 over safety of the lost, and over life of those who are dead." And, as a matter of course, He raises upon His shoulders that which with difficulty has been turned from error, and summons the good angels to rejoicing, and is generous to the unthankful, and makes His sun to rise upon evil and good, and presents His very soul[103] as an offering on behalf of those who are fleeing from Him.

But thou, as thy letters testify, I do not know how, being in thy senses, hast spurned one fallen down before the priest, who, as thou sayest, was unholy and a sinner. Then this one entreated and confessed that he has come for healing of evil deeds, but thou didst not shiver, but even insolently didst cover with abuse the good priest, for shewing compassion to a penitent, and justifying the unholy. And at last, thou saidst to the priest, "Go out with thy like"; and didst burst, contrary to permission, into the sanctuary, and defiledst the Holy of holies, and writest to us, that "I have providentially preserved the things sacred, which were about to be profaned, and am still keeping them undefiled."

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93 1 Cor. xiii. 5.
94 Ps. xv. 3.
95 Rom. xii. 21.
96 Matt. v. 45.
97 Zech. i. 12.
98 Luke xv. 7.
99 Ps. xci. 11.
100 Matt. vi. 19.
101 Luke xxiii. 34.
102 Ib. xv. 20.
103 1 John ii. 10.

Now, then, hear our view. It is not lawful that a priest should be corrected by the Leitourgoi, who are above thee, or by the Therapeutae, who are of the same rank with thee; even though he should seem to act irreverently towards things Divine, and though he should be convicted of having done some other thing forbidden. For, if want of order, and want of regulation, is a departure from the
154 most Divine institutions and decrees, it is not reasonable that the divinely transmitted order should be changed on God's behalf. For Almighty God is not divided against Himself, for, "how then shall His kingdom stand[104]?" And if the judgment is of God, as the Oracles affirm[105], and the priests are angels and interpreters, after the hierarchs, of the Divine judgments, learn from them through whom thou wast deemed worthy to be a Therapeutes, through the intermediate Leitourgoi, when opportunity serves, the things Divine suitable for thyself[106]. And do not the Divine Symbols proclaim this, for is not the Holy of holies altogether simply separated from all, and the order of the consecrators is in closer proximity to it than the rank of the priests, and following these, that of the Leitourgoi. But the gates of the sanctuary are bounded by the appointed Therapeutae, within which they are both ordained, and around which they stand, not to guard them, but for order, and teaching of themselves that they are nearer the people than the priesthood. Whence the holy regulation of the priests orders them to participate in things Divine, enjoining the impartation of these to others, that is to say, the more inward. For even those who always stand around the Divine Altar, for a symbolical purpose, see and hear things Divine revealed to themselves in all clearness; and advancing generously to
155 things outside the Divine Veils, they shew, to the subject Therapeutae, and to the holy people, and to the orders under purification, according to their meetness, things holy which had been beautifully guarded without pollution, until thou didst tyrannically burst into them, and compelledst the Holy of holies, against its will, to be strutted over by thee, and thou sayest, that thou holdest and guardest the sacred things, although thou neither hast known, nor heard, nor possessest any of the things belonging to the priests; as neither hast thou known the truth of the Oracles, whilst cavilling about them each day to subversion of the hearers. And even if same civil Governor undertook what was not commanded him by a King, justly would any one of the subordinates standing by be punished who dared to criticise the Governor, when justifying, or condemning any one; (for I do not go so far as to say to vituperate), and at the same time thought to cast him from his government; but thou, man, art thus rash in what concerns the affairs of the meek and good, and his hierarchical jurisdiction. We are bound to say these things, when any one undertakes what is above his rank, and at the same time thinks that he acts properly. For this is not within the powers of any one. For what was Ozias[107] doing out of place, when offering incense to Almighty God? and what Saul[108] in sacrificing?

Yea, further, what were those domineering demons[109], who were truly proclaiming the Lord Jesus
156 God? But every one who meddles with other people's business, is outlawed by the Word of God; and each one shall be in the rank of his own service, and alone the High Priest[110] shall enter into

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[104] Matt. xii. 26.
[105] Is. xxx. 18.
[106] Ec. Hier. c. 6. part 2.
[107] 2 Chron. xxvi. 16-19.
[108] I Sam. xiii. 19.
[109] Mark iii. 11.
[110] Lev. xvi. 2.

the Holy of holies, and once only throughout the year[111], and this in the full legal hierarchical purification[112]. And the priests[113] encompass the holy things, and the Levites must not touch the holy things, lest they die. And Jehovah was angry with wrath at the rashness of Ozias, and Mariam[114] becomes leprous, because she had presumed to lay down laws for the lawgiver. And the demons fastened on the sons of Sceva, and He says, "I did not send them, yet they ran, and I spake not to them yet they prophesied[115]." "And the profane[116] who sacrifices to me a calf, (is) as he who slays a dog," and to speak briefly, the all-perfect justice of Almighty God does not tolerate the disregarders of law, but whilst they are saying "in Thy[117] Name, we ourselves did many wonderful works," He retorts, "And I know you not; go from Me all ye workers of lawlessness." So that it is not permissible, as the holy Oracles say, even to pursue things that are just, when not according to order[118], but each must keep to himself[119], and not meditate things too high and too deep for him[120], but contemplate
157 alone things prescribed for him according to order.

SECTION II.

" What then," thou sayest, "is it not necessary to correct the priests who are acting irreverently, or convicted of something else out of place, but to those only, who glory in law, shall it be permitted to dishonour Almighty God[121], through the transgression of the Law? "And how are the priests interpreters[122] of Almighty God? For, how do they announce to the people the Divine virtues, who do not know the power of them? or how do they, who are in darkness[123], communicate light? Further, how do they impart the Divine Spirit, who, by habit and truth do not believe whether there is a Holy Spirit[124]? Now I will give thee an answer to these things. For truly my Demophilus is not an enemy, nor will I tolerate that thou shouldst be overreached by Satan.

For each rank of those about God, is more godlike than that which stands further away. And those which are somewhat nearer to the true light, are at once more luminous, and more illuminating; and do not understand the nearness topically, but according to God-receptive aptitude. If, then, the order of the priests is the illuminating, entirely has he fallen from the priestly rank and power, who does not illuminate, or perhaps rather (he becomes) the unilluminated. And he seems, to me at least, rash who, being such, undertakes the priestly functions, and has no fear, and does not blush,
158 when performing things Divine, contrary to propriety, and fancying that God does not know the

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111 Ex. xxx. 10.
112 Ib. xix. 21.
113 Num. iv. 15.
114 Ib. xii. 10.
115 Jer. xxiii. 21.
116 Is. xlvi. 3.
117 Matt. vii. 23.
118 Deut. xvi. 20.
119 1 Tim. iv. 16.
120 Rom. xii. 3-6.
121 Rom. ii. 23.
122 Mal. ii. 7.
123 Eph. iv. 18.
124 Acts xix. 2.

very things of which he is conscious in himself, and thinks to mislead Him Who is falsely called by him Father, and presumes to repeat his cursed blasphemies (for I would not say prayers) over the Divine symbols, after the example of Christ. This one is not a priest,—No!—but devilish—crafty—a deceiver of himself—and a wolf to the people of God, clothed in sheep's clothing.

SECTION III.

But, it is not to Demophilus that it is permitted to put these things straight. For, if the Word of God commands to pursue just things justly[125] (but to pursue just things is, when any one wishes to distribute to each one things that are meet), this must be pursued by all justly, not beyond their own meetness or rank[126]; since even to angels it is just that things meet be assigned and apportioned, but not from us, O Demophilus, but through them to us, of God, and to them through the angels who are still more pre-eminent. And to speak shortly, amongst all existing things their due is assigned through the first to the second, by the well-ordered and most just forethought of all. Let those, then, who have been ordered by God to superintend others, distribute after themselves their due to their inferiors. But, let Demophilus apportion their due to reason and anger and passion; and let him not
159 maltreat the regulation of himself, but let the superior reason bear rule over things inferior. For, if one were to see, in the market-place, a servant abusing a master, and a younger man, an elder; or also a son, a father; and in addition attacking and inflicting wounds, we should seem even to fail in reverence if we did not run and succour the superior, even though perhaps they were first guilty of injustice; how then shall we not blush, when we see reason maltreated by anger and passion, and cast out of the sovereignty given by God; and when we raise in our own selves an irreverent and unjust disorder, and insurrection and confusion? Naturally, our blessed Law-giver from God does not deem right that one should preside over the Church of God, who has not already well presided over his own house[127]. For, he who has governed himself will also govern another; and who, another, will also govern a house; and who, a house, also a city; and who, a city, also a nation. And to speak briefly as the Oracles affirm, "he who is faithful in little, is faithful also in much," and "he who is unfaithful in little, is unfaithful also in much."

SECTION IV.

Thyself, then, assign their due limit to passion and anger and reason. And to thyself, let the divine Leitourgoi assign the due limit, and to these, the priests, and to the priests, hierarchs, and to the
160 hierarchs, the Apostles and the successors of the Apostles. And if, perchance, any, even among these, should have failed in what is becoming, he shall be put right by the holy men of the same rank; and rank shall not be turned against rank, but each shall be in his own rank, and in his own service. So much for thee, from us, on behalf of knowing and doing one's own business. But, concerning the inhuman treatment towards that man, whom thou callest "irreverent and sinner," I know not how I shall bewail the scandal of my beloved. For, of whom dost thou suppose thou wast

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[125] Deut. xvi. 20.
[126] 2 Cor. xiii. 10.
[127] 1 Tim. iii. 5.

ordained Therapeutes by us? For if it were not of the Good, it is necessary that thou shouldst be altogether alien from Him and from us, and from our whole religion, and it is time for thee both to seek a God, and other priests, and amongst them to become brutal rather than perfected, and to be a cruel minister of thine own fierceness. For, have we ourselves, forsooth, been perfected to the altogether Good, and have no need of the divine compassion for ourselves[128], or do we commit the double sin[129], as the Oracles say, after the example of the unholy, not knowing in what we offend, but even justifying ourselves and supposing we see, whilst really not seeing[130]? Heaven was startled at this, and I shivered, and I distrust myself. And unless I had met with thy letters (as know well
161 I would I had not), they would not have persuaded me if indeed any other had thought good to persuade me concerning thee, that Demophilus supposes, that Almighty God, Who is good to all, is not also compassionate towards men, and that he himself has no need of the Merciful or the Saviour; yea further, he deposes those priests who are deemed worthy, through clemency, to bear the ignorances of the people, and who well know, that they also are compassed with infirmity. But, the supremely Divine Priest pursued a different (course), and that as the Oracles say, from being separate of sinners, and makes the most gentle tending of the sheep a proof of the love towards Himself; and He stigmatizes as wicked, him who did not forgive his fellow-servant the debt, nor impart a portion of that manifold goodness, graciously given to himself; and He condemns him to enjoy his own deserts, which both myself and Demophilus must take care to avoid. For, even for those who were treating Him impiously, at the very time of His suffering, He invokes remission from the Father; and He rebukes even the disciples, because without mercy they thought it right to convict of impiety the Samaritans who drove Him away. This, indeed, is the thousand times repeated theme of thy impudent letter (for thou repeatest the same from beginning to end), that thou hast avenged, not thyself, but Almighty God. Tell me (dost thou avenge) the Good by means of evil?

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SECTION V.

Avaunt! We have not a High Priest, “Who cannot be touched with our infirmities, but is both without sin and merciful.” “He shall not strive nor cry, and is Himself meek, and Himself propitiatory for our sins; so that we will not approve your unenviable attacks, not if you should allege a thousand times your Phineas and your Elias. For, when the Lord Jesus heard these things, He was displeased with the disciples, who at that time lacked the meek and good spirit. For, even our most divine preceptor teaches in meekness those who opposed themselves to the teaching of Almighty God. For, we must teach, not avenge ourselves upon, the ignorant, as we do not punish the blind, but rather lead them by the hand. But thou, after striking him on the cheek, rustiest upon that man, who is beginning to rise to the truth, and when he is approaching with much modesty, thou insolently kickest him away (certainly, this is enough to make one shudder), whom the Lord Christ, as being good, seeks, when wandering upon the mountains, and calls to Him, when fleeing from Him, and when, with difficulty, found, places upon His shoulders. Do not, I pray, do not let us thus injuriously counsel for ourselves, nor drive the sword against ourselves. For they, who undertake to injure any

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[128] Luke xvi. 10.
[129] Jer. ii. 13-35.
[130] Rom. i. 27.

one, or on the contrary to do them good, do not always effect what they wish, but for themselves,
when they have brought into their house vice or virtue, will be filled either with Divine virtues, or
163 ungovernable passions. And these indeed, as followers and companions of good angels, both here
and there, with all peace and freedom from all evil, will inherit the most blessed inheritances for
the ever-continuing age, and will be ever with God, the greatest of all blessings; but, the other will
fall both from the divine and their own peace, and here, and after death, will be companions with
cruel demons. For which reason, we have an earnest desire to become companions of God, the
Good, and to be ever with the Lord, and not to be separated, along with the evil, from the most Just
One, whilst undergoing that which is due from ourselves, which I fear most of all, and pray to have
no share in anything evil. And, with your permission, I will mention a divine vision of a certain
holy man, and do not laugh, for I am speaking true.

SECTION VI.

When I was once in Crete, the holy Carpus[131] entertained me,—a man, of all others, most fitted, on
account of great purity of mind, for Divine Vision. Now, he never undertook the holy celebrations
of the Mysteries, unless a propitious vision were first manifested to him during his preparatory
devout prayers. He said then, when some one of the unbelievers had at one time grieved him (and
his grief was, that he had led astray to ungodliness a certain member of the Church, whilst the days
164 of rejoicing were still being celebrated for him); that he ought compassionately to have prayed on
behalf of both, and taking God, the Saviour, as his fellow-helper, to convert the one, and to overcome
the other by goodness[132], and not to have ceased warning them so long as he lived until this day;
and thus to lead them to the knowledge of God, so that the things disputed by them might be clearly
determined, and those, who were irrationally bold, might be compelled to be wiser by a judgment
according to law. Now, as he had never before experienced this, I do not know how he then went
to bed with such a surfeit of ill-will and bitterness. In this evil condition he went to sleep, for it was
evening, and at midnight (for he was accustomed at that appointed hour to rise, of his own accord,
for the Divine melodies) he arose, not having enjoyed, undisturbed, his slumbers, which were many
and continually broken; and, when he stood collected for the, Divine Converse, he was guiltily
vexed and displeased, saying, that it was not just that godless men, who pervert the straight ways
of the Lord, should live. And, whilst saying this, he besought Almighty God, by some stroke of
lightning, suddenly, without mercy, to cut short the lives of them both. But, whilst saying this, he
declared, that he seemed to see suddenly the house in which he stood, first torn asunder, and from
the roof divided into two in the midst, and a sort of gleaming fire before his eyes (for the place
165 seemed now under the open sky) borne down from the heavenly region close to him; and, the heaven
itself giving way, and upon the back of the heaven, Jesus, with innumerable angels, in the form of
men, standing around Him. This indeed, he saw, above, and himself marvelled; but below, when
Carpus had bent down, he affirmed that he saw the very foundation ripped in two, to a sort of
yawning and dark chasm, and those very men, upon whom he had invoked a curse, standing before
his eyes, within the mouth of the chasm, trembling, pitiful, only just not yet carried down by the

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[131] 2 Tim. iv. 13.
[132] Rom. xi. 21.

mere slipping of their feet; and from below the chasm, serpents, creeping up and gliding from underneath, around their feet, now contriving to drag them away, and weighing them down, and lifting them up, and again inflaming or irritating with their teeth or their tails, and all the time endeavouring to pull them down into the yawning gulf; and that certain men also were in the midst, co-operating with the serpents against these men, at once tearing and pushing and beating them down. And they seemed to be on the point of falling, partly against their will, partly by their will; almost overcome by the calamity, and at the same time resigned. And Carpus said, that he himself was glad, whilst looking below, and that he was forgetful of the things above; further, that he was vexed and made light of it, because they had not already fallen, and that he often attempted to
166 accomplish the fact, and that, when he did not succeed, he was both irritated and cursed. And, when with difficulty he raised himself, he saw the heaven again, as he saw it before, and Jesus, moved with pity at what was taking place, standing up from His supercelestial throne, and descending to them, and stretching a helping hand, and the angels, co-operating with Him, taking hold of the two men, one from one place and another from, another, and the Lord Jesus said to Carpus, whilst His hand was yet extended, "Strike against Me in future, for I am ready, even again, to suffer for the salvation of men; and this is pleasing to Me, provided that other men do not commit sin. But see, whether it is well for thee to exchange the dwelling in the chasm, and with serpents, for that with God, and the good and philanthropic angels." These are the things which I heard myself, and believe to be true.

TITUS.

ZENAS, one of the seventy-two disciples, who was versed in the science of law, wrote a life of Titus, and says that he was descended from the family of Minos, King of Crete. Titus gave himself to the study of Homer and Philosophy till his twentieth year, when he heard a voice from heaven, which told him to quit this place and save his soul. He waited one year, to test the truth of the voice, and then had a revelation which bade him read the Hebrew Scriptures. Opening Isaiah, his
167 eye fell on chapter xli. vv 1-5. He was then sent to Jerusalem by the pro-consul of Crete to report upon the reality of the miracles said to be performed by Jesus Christ. He saw our Saviour, and His miracles, and believed; and became one of the seventy-two. He witnessed the Passion and Ascension; the Apostles consecrated him, and sent him with Paul, whom he attended to Antioch, to Seleucia and to Crete, where Rutilus, pro-consul, was baptized, and Titus appointed Bishop. In A.D. 64, St. Paul addressed his Epistle to Titus, and about the same time Dionysius also, this letter. Dexter records that Titus visited Spain, and that Pliny, the younger, was converted to the Faith by Titus. He consecrated the second Bishop of Alexandria, and died at the age of 94.

LETTER IX. *To Titus, Hierarch, asking by letter what is the house of wisdom, what the bowl, and what are its meats and drinks?*

SECTION I.

I do not know, O excellent Titus, whether the holy Timothy departed, deaf to some of the theological symbols which were explained by me. But, in the *Symbolic Theology,* we have thoroughly investigated for him all the expressions of the Oracles concerning God, which appear to the multitude to be monstrous. For they give a colour of incongruity dreadful to the uninitiated souls, when the Fathers of the unutterable wisdom explain the Divine and Mystical Truth, unapproachable by the
168 profane, through certain, certainly hidden and daring enigmas. Wherefore also, the many discredit the expressions concerning the Divine Mysteries. For, we contemplate them only through the sensible symbols that have grown upon them. We must then strip them, and view them by themselves in their naked purity. For, thus contemplating them, we should reverence a fountain of Life flowing into Itself—viewing It even standing by Itself, and as a kind of single power, simple, self-moved, and self-worked, not abandoning Itself, but a knowledge surpassing every kind of knowledge, and always contemplating Itself, through Itself. We thought it necessary then, both for him and for others, that we should, as far as possible, unfold the varied forms of the Divine" representations of God in symbols. For, with what incredible and simulated monstrosities are its external, forms filled? For instance, with regard to the superessential Divine generation, representing a body of God corporally generating God; and describing a word flowing out into air from a man's heart, which eructates it, and a breath, breathed forth from a mouth; and celebrating God-bearing bosoms embracing a son of God, bodily; or representing these things after the manner of plants, and producing certain trees, and branches, and flowers and roots, as examples; or fountains of waters
169 y, bubbling forth; or seductive light productions of reflected splendours; or certain other sacred representations which explain superessential descriptions of God; but with regard to the intelligible providences of Almighty God, either gifts, manifestations, or powers, or properties, or repose, or abidings, or progressions, or distinctions, or unions, clothing Almighty God in human form, and in the varied shape of wild beasts and other living creatures, and plants, and stones; and attributing to Him ornaments of women, or weapons of savages; and assigning working in clay, and in a furnace, as it were to a sort of artisan; and placing under Him, horses and chariots and thrones; and spreading before Him certain dainty meats delicately cooked; and representing Him as drinking, and drunken, and sleeping, and suffering from excess. What would any one say concerning the angers, the griefs, the various oaths, the repentances, the curses, the revenges, the manifold and dubious excuses for the failure of promises, the battle of giants in Genesis, during which He is said to scheme against those powerful and great men, and this when they were contriving the building, not with a view to injustice towards other people, but on behalf of their own safety? And that counsel
170 devised in heaven to deceive and mislead Achab[133]; and those mundane and meritricious passions of the Canticles; and all the other sacred compositions which appear in the description of God, which stick at nothing, as projections, and multiplications of hidden things, and divisions of things one and undivided, and formative and manifold forms of the shapeless and unformed; of which, if any one were able to see their inner hidden beauty, he will find every one of them mystical and Godlike, and filled with abundant theological light. For let us not think, that the appearances of the

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[133] I Kings xxii. 20.

compositions have been formed for their own sake, but that they shield the science unutterable and invisible to the multitude, since things all-holy are not within the reach of the profane, but are manifested to those only who are genuine lovers of piety, who reject all childish fancy respecting the holy symbols, and are capable to pass with simplicity of mind, and aptitude of contemplative faculty, to the simple and supernatural and elevated truth of the symbols. Besides, we must also consider this, that the teaching, handed down by the Theologians is two-fold—one, secret and mystical—the other, open and better known—one, symbolical and initiative—the other, philosophic and demonstrative;—and the unspoken is intertwined with the spoken. The one persuades, and
171 desiderates the truth of the things expressed, the other acts and implants in Almighty God, by instructions in mysteries not learnt by teaching. And certainly, neither our holy instructors, nor those of the law, abstain from the God-befitting symbols, throughout the celebrations of the most holy mysteries. Yea, we see even the most holy Angels, mystically advancing things Divine through enigmas; and Jesus Himself, speaking the word of God in parables, and transmitting the divinely wrought mysteries, through a typical spreading of a table. For, it was seemly, not only that the Holy of holies should be preserved undefiled by the multitude, but also that the Divine knowledge should illuminate the human life, which is at once indivisible and divisible, in a manner suitable to itself; and to limit the passionless part of the soul to the simple, and most inward visions of the most godlike images; but that its impassioned part should wait upon, and, at the same time, strive after, the most Divine coverings, through the pre-arranged representations of the typical symbols, as such (coverings) are, by nature, congenial to it. And all those who are hearers of a distinct theology without symbols, weave in themselves a sort of type, which conducts them to the conception of the aforesaid theology.

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SECTION II.

But also the very order of the visible universe sets forth the invisible things of Almighty God, as says both Paul and the infallible Word. Wherefore, also, the Theologians view some things politically and legally, but other things, purely and without flaw; and some things humanly, and mediately, but other things supermundanely and perfectly; at one time indeed, from the laws which are manifest, and at another, from the institutions which are unmanifest, as befits the holy writings and minds and souls under consideration. For the whole statement lying before them, and all its details, does not contain a bare history, but a vivifying perfection. We must then, in opposition to the vulgar conception concerning them, reverently enter within the sacred symbols, and not dishonour them, being as they are, products and moulds of the Divine characteristics, and manifest images of the unutterable and supernatural visions. For, not only are the superessential lights, and things intelligible, and, in one word, things Divine, represented in various forms through the typical symbols, as the superessential God, spoken of as fire, and the intelligible Oracles of Almighty God, as flames of fire; but further, even the godlike orders of the angels, both contemplated and contemplating, are described under varied forms, and manifold likenesses, and empyrean shapes. And differently must
173 we take the same likeness of fire, when spoken with regard to the inconceivable God; and differently with regard to His intelligible providences or words; and differently respecting the Angels. The, one as causal, but the other as originated, and the third as participative, and different things differently, as their contemplation, and scientific arrangements suggest.

And never must we confuse the sacred symbols haphazard, but we must unfold them suitably to the causes, or the origins, or the powers, or the orders, or the dignities of which they are explanatory tokens. And, in order that I may not extend my letter beyond the bounds of propriety, let us come at once to the very question propounded by you; and we affirm that every nourishment is perfective of those nourished, filling up their imperfection and their lack, and tending the weak, and guarding their lives, making to sprout, and renewing and bequeathing to them a vivifying wellbeing; and in one word, urging the slackening and imperfect, and contributing towards their comfort and perfection.

SECTION III.

Beautifully then, the super-wise and Good Wisdom is celebrated by the Oracles, as placing a mystical bowl, and pouring forth its sacred drink, but first setting forth the solid meats, and with a loud voice Itself benignly soliciting those who seek It. The Divine Wisdom, then, sets forth the
174 two-fold food; one indeed, solid and fixed, but the other liquid and flowing forth; and in a bowl furnishes Its own providential generosities. Now the bowl, being spherical and open, let it be a symbol of the Providence over the whole, which at once expands Itself and encircles all, without beginning and without end. But since, even while going forth to all, It remains in Itself, and stands fixed in unmoved sameness; and never departing from Itself, the bowl also itself stands fixedly and unmovably. But Wisdom is also said to build a house for itself, and in it to set forth the solid meats and drinks, and the bowl, so that it may be evident to those who understand things Divine in a manner becoming God, that the Author of the being, and of the well being, of all things, is both an all-perfect providence, and advances to all, and comes into being in everything, and embraces them all; and on the other hand, He, the same, in the same, *par excellence,* is nothing in anything at all, but overtops the whole, Himself being in Himself, identically and always; and standing, and remaining, and resting, and ever being in the same condition and in the same way, and never becoming outside Himself, nor falling from His own session, and unmoved abiding, and shrine,—yea even, in it, benevolently exercising His complete and all-perfect providences, and whilst going forth to all, remaining by Himself alone, and standing always, and moving Himself; and neither
175 standing, nor moving Himself, but, as one might say, both connaturally and supernaturally, having His providential energies, in His steadfastness, and His steadiness in His Providence.

SECTION IV.

But what is the solid food and what the liquid? For the Good Wisdom is celebrated as at once bestowing and providing these. I suppose then, that the solid food is suggestive of the intellectual and abiding perfection and sameness, within which, things Divine are participated as a stable, and strong, and unifying, and indivisible knowledge, by those contemplating organs of sense, by which the most Divine Paul, after partaking of wisdom, imparts his really solid nourishment; but that the liquid is suggestive of the stream, at once flowing through and to all; eager to advance, and further conducting those who are properly nourished as to goodness, through things variegated and many and divided, to the simple and invariable knowledge of God. Wherefore the divine and spiritually perceived Oracles are likened to dew, and water, and to milk, and wine, and honey; on account of their life-producing power, as in water; and growth-giving, as in milk; and reviving, as in wine;

and both purifying and preserving, as in honey. For these things, the Divine Wisdom gives to those approaching it, and furnishes and fills to overflowing, a stream of ungrudging and unfailing good
176 cheer. This, then, is the veritable good cheer; and, on this account, it is celebrated, as at once life-giving and nourishing and perfecting.

SECTION V.

According to this sacred explanation of good cheer, even Almighty God, Himself the Author of all good things, is said to be inebriated, by reason of the super-full, and beyond conception, and ineffable, immeasurableness, of the good cheer, or to speak more properly, good condition of Almighty God. For, as regards us, in the worst sense, drunkenness is both an immoderate repletion, and being out of mind and wits; so, in the best sense, respecting God, we ought not to imagine drunkenness as anything else beyond the super-full immeasurableness of all good things pre-existing in Him as Cause. But, even in respect to being out of wits, which follows upon drunkenness, we must consider the pre-eminence of Almighty God, which is above conception, in which He overtops our conception, as being above conception and above being conceived, and above being itself; and in short, Almighty God is inebriated with, and outside of, all good things whatever, as being at once a super-full hyperbole of every immeasurableness of them all; and again, as dwelling outside and beyond the whole. Starting then from these, we will take in the same fashion even the feasting of the pious, in the Kingdom of Almighty God. For He says, the King Himself will come and make
177 them recline, and will Himself minister to them. Now these things manifest a common and concordant communion of the holy, upon the good things of God, and a church of the first born, whose names are written in heavens; and spirits of just men made perfect by all good things, and replete with all good things; and the reclining, we imagine, a cessation from their many labours, and a life without pain; and a godly citizenship in light and place of living souls, replete with every holy bliss, and an ungrudging provision of every sort of blessed goods; within which they are filled with every delight; whilst Jesus both makes them recline, and ministers to them, and furnishes this delight; and Himself bequeaths their everlasting rest; and at once distributes and pours forth the fulness of good things.

SECTION VI.

But, I well know you will further ask that the propitious sleep of Almighty God, and His awakening, should be explained. And, when we have said, that the superiority of Almighty God, and His incommunicability with the objects of His Providence is a Divine sleep, and that the attention to His Providential cares of those who need His discipline, or His preservation, is an awakening, you will pass to other symbols of the Word of God. Wherefore, thinking it superfluous that by running
178 through the same things to the same. persons, we should seem to say different things, and, at the same time, conscious that you assent to things that are good, we finish this letter at what we have said, having set forth, as I think, more than the things solicited in your letters. Further, we send the whole of our *Symbolical Theology,* within which you will find, together with the house of wisdom, also the seven pillars investigated, and its solid food divided into sacrifices and breads. And what is the mingling of the wine; and again, What is the sickness arising from the inebriety of Almighty

God? and in fact, the things now spoken of are explained in it more explicitly. And it is, in my judgment, a correct enquiry into all the symbols of the Word of God, and agreeable to the sacred traditions and truths of the Oracles.

LETTER X. *To John, Theologos, Apostle and Evangelist, imprisoned in the Isle of Patmos.*

I salute thee, the holy soul! O beloved one! and this for me is more appropriate than for most. Hail! O truly beloved! And to the truly Loveable and Desired, very beloved! Why should it be a marvel, if Christ speaks truly, and the unjust banish His disciples from their cities[134], themselves bringing upon themselves their due, and the accursed severing themselves, and departing from the holy. Truly things seen are manifest images of things unseen. For, neither in the ages which are approaching, will Almighty God be Cause of the just separations from Himself, but they by having
179 separated themselves entirely from Almighty God; even as we observe the others, becoming here already with Almighty God, since being lovers of truth, they depart from the proclivities of things material, and love peace in a complete freedom from all things evil, and a Divine love of all things good; and start their purification, even from the present life, by living, in the midst of mankind, the life which is to come, in a manner suitable to angels, with complete cessation of passion, and deification and goodness, and the other good attributes. As for you then, I would never be so crazy as to imagine that you feel any suffering; but I am persuaded that you ate sensible of the bodily sufferings merely to appraise them. But, as for those who are unjustly treating you, and fancying to imprison, not correctly, the sun of the Gospel, whilst fairly blaming them, I pray that by separating themselves from those things which they are bringing upon themselves they may be turned to the good, and may draw you to themselves, and may participate in the light. But for ourselves, the contrary will not deprive us of the all-luminous ray of John, who are even now about to read the record, and the renewal of this, thy true theology: but shortly after (for I will say it, even though it be rash), about to be united to you yourself. For, I am altogether trustworthy, from having learned,
180 and reading the things made foreknown to you by God, that you will both be liberated from your imprisonment in Patmos, and will return to the Asiatic coast, and will perform there imitations of the good God, and will transmit them to those after you.

LETTER XI. *Dionysius to Apollophanes, Philosopher.*

At length I send a word to thee, O Love of my heart, and recall to thy memory the many anxieties and solicitudes, which I have formerly undergone on thy account." For thou rememberest with what a mild and benevolent disposition I have been accustomed to rebuke thy obstinacy in error,

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[134] Matt. xxiii. 34.

although with scant reason, in order that I might uproot those vain opinions with which thou wast
deceived. But now, adoring the supreme toleration of the Divine long-suffering towards thee, I
offer thee my congratulations, O part of my soul, now that you are turning your eyes to your soul's
health. For, even the very things which formerly you delighted to spurn, you now delight to affirm;
and the things that you used to reject with scorn, you now delight to enforce. For, often have I set
before you, and that with great precision, what even Moses committed to writing, that man was
first made by God, from mud, and the sins of the world were punished by the flood, and in process
of time, that the same Moses, united in friendship with God, - performed many wonders, both in
181 Egypt and the exodus from Egypt, by the power and action of the same God. Nor Moses only, but
other divine prophets subsequently, published similar things, not infrequently, who long before
foretold that God should take the nature of man from a Virgin. To which statement of mine, not
once, but often, you replied, that you did not know whether these things were true, and that you
were entirely ignorant, even who that Moses was, and whether he was white or black. Further, that
you rejected with scorn the Gospel of Jesus Christ, Who is God of all Majesty—which you used
to call mine. Further, that Paul, the globe trotter, and a scatterer of words, who was calling people
from things terrestrial to things celestial, you were unwilling to receive. Lastly, you reproach me,
as a turncoat, who had left the customs of my country's religion, and was leading people to iniquitous
sacrilege, and urged me to unlearn the things in which I was placing my trust; or, at least, that I
should put away other people's things, and deem it sufficient to keep what was my own, lest I
should be found to detract from the honour due to divine deities, and the institutions of my fathers.
But, after the supernal light of the paternal glory of His own will sent the rays of His own splendour
upon the darkness of your mind, at once He put into my inmost heart, that I should recall to your
mind the whole counsel of God. How, for instance, when we were staying in Heliopolis (I was then
about twenty-five, and your age was nearly the same as mine), on a certain sixth day, and about
182 the sixth hour, the sun, to our great surprise, became obscured, through the moon passing over it,
not because it is a god, but because a creature of God, when its very true light was setting, could
not bear to shine. Then I earnestly asked thee, what thou, O man most wise, thought of it. Thou,
then, gave such an answer as remained fixed in my mind, and that no oblivion, not even that of the
image of death, ever allowed to escape. For, when the whole orb had been throughout darkened,
by a black mist of darkness, and the sun's disk had begun again to be purged and to shine anew,
then taking the table of Philip Aridaeus, and contemplating the orbs of heaven, we learned, what
was otherwise well known, that an eclipse of the sun could not, at that time, occur. Next, we observed
that the moon approached the sun from the east, and intercepted its rays, until it covered the whole;
whereas, at other times, it used to approach from the west. Further also, we noted that when it had
reached the extreme edge of the sun, and had covered the whole orb, that it then went back towards
the east, although that was a time which called neither for the presence of the moon, nor for the
conjunction of the sun. I therefore, O treasury of manifold learning, since I was incapable of
understanding so great a mystery, thus addressed thee—"What thinkest thou of this thing, O
Apollophanes, mirror of learning?" "Of what mysteries do these unaccustomed portents appear to
you to be indications?" Thou then, with inspired lips, rather than with speech of human voice,
183 "These are, O excellent Dionysius," thou saidst, "changes of things divine." At last, when I had
taken note of the day and year, and had perceived that, that time, by its testifying signs, agreed with
that which Paul announced to me, once when I was hanging upon his lips, then I gave my hand to

the truth, and extricated my feet from the meshes of error. Which truth, henceforth, I, with admiration, both preach and urge upon thee—which is life and way, and true light,—which lighteth every man coming into this world,—to which even thou at last, as truly wise, hast yielded. For thou yieldedst to life when thou renounced death. And surely thou hast, at length, acted in the best possible manner, if thou shalt adhere henceforth to the same truth, so as to associate with us more closely. For those lips will henceforth be on our side, by the splendour of whose words, as blunting the edge of my mind, thou hast been accustomed by pretexts brought from various quarters, and by a gorgeous glow of eloquence, to vex the innermost recesses of our breast;—yea, even sometimes to probe us sharply by occasional stings of malice. Wherefore as formerly, as thou thyself used to say, the knowledge of Christian doctrine, although savoury, was not savoury to thee, but when you had brought yourself to it, merely to taste, it shrank from your mental palate, and as it were, disdained to find a resting-place in your stomach; so now, after you have acquired a heart, intelligent and provident, elevate thyself to things supernal, and do not surrender, for things that are not, things
184 which really are. Therefore in future, be so much more obstinate against those who have urged you to the false, as you showed yourself perverse towards us, when we invited you, with all our force, to the truth. For thus, I, in the Lord Jesus, Whose Presence is my being and my life, will henceforth die joyful, since thou also livest in Him.

End of Dionysius the Areopagite. May his prayer be with us!

185

PREFACE TO LITURGY.

THIS Liturgy gives the doctrine of Dionysius in a liturgical form. The Greek original might be restored from the writings of Dionysius. No one could reasonably doubt that the Author of the Writings and the Liturgy was the same. This Liturgy should be compared with the Coptic Liturgy of Dionysius, Bishop of Athens, disciple of Paul, and with the Liturgy of St. Basil, adapted from this, as used by the Uniat Copts, translated by the Marquess of Bute. In my opinion, this Liturgy was written for the Therapeutae near Alexandria, described by Philo in his “contemplative life,” who were Christians; who occupied themselves with the contemplation of the Divine Names, and the heavenly Hierarchy. It was written not earlier than the death of James, Apostle and Martyr, A.D. 42, and probably not later than A.D. 67; when Dionysius, at the request of St. Paul, left Athens to meet the Apostle at Rome, for the purpose of being sent by him to Gaul. A note of primitive antiquity is found in the description of the Church, as “from one end of the earth to the other.” There is no “one, only, holy, Catholic, and Apostolic Orthodox Church,” as in the later Liturgy of St. Basil. Some expressions are obscure, from the Latin Version, and it would be rash, without profound study, to venture to suggest the Greek text. In consequence of this, and other Liturgies,
186 and his excellent writings, Dionysius was frequently commemorated in the diptychs as one of the Doctors of the Church.

187 LITURGY OF ST. DIONYSIUS, BISHOP OF THE ATHENIANS[135].

1st. The Prayer before the Pax[136].

Pr.[137] "O Lord God, Who art simplex, not compound, and hidden in essence sublime! God the Father, from Whom all paternity which is in heaven and earth is named[138], Source of Divinity, of those who participate in the Divine Nature, and Perfector of those who attain perfection; Good above all good, and Beautiful above all beautiful; Peaceful repose, Peace, Concord and Union of all souls; compose the dissensions which divide us from one another, and lead them back to an union with charity, which has a kind of similitude to Thy sublime essence: and as Thou art One above all, and we, one, through the unanimity of a good mind; that we may be found before Thee simplex and not divided, whilst celebrating this mystery; and that through the embraces of Charity and bonds of Love, we may be spiritually one, both with ourselves and with one another, through that Thy Peace pacifying all; through the Grace and Compassion and Love towards man of Thine Only-begotten Son; through Whom, and with Whom is due to Thee, glory, honour and dominion, with Thy most holy Spirit." P. "Amen." Pr. "Pax" (to all). P. "And with thy spirit." D. "Let each
188 one give the Peace." P. "All." D. "Post." P. "Before Thee, O Lord." Pr. "Giver of Holiness, and distributor of every good, O Lord, Who sanctifiest every rational creature with sanctification, which is from Thee; sanctify, through Thy Holy Spirit, us Thy servants, who bow before Thee; free us from all servile passions of sin, from envy, treachery, deceit, hatred, enmities, and from him, who works the same, that we may be worthy, holily to complete the ministry of these life-giving Sacraments, through the heavenly Pontiff, Jesus Christ, Thine Only-begotten Son, through Whom, and with Whom, is due to Thee, glory and honour." P. "Amen." Pr. "Essentially existing, and from all ages; Whose nature is incomprehensible, Who art near and present to all, without any change of Thy sublimity; Whose goodness every existing thing longs for and desires; the intelligible indeed, and creatures endowed with intelligence, through intelligence; those endowed with sense, through their senses; Who, although Thou art One essentially, nevertheless art present with us, and amongst us, in this hour, in which Thou hast called and led us to these Thy holy mysteries; and hast made us worthy to stand before the sublime throne of Thy majesty, and to handle the sacred vessels of Thy ministry with our impure hands: take away from us, O Lord, the cloke of iniquity in which we are enfolded, as from Jesus, the son of Josedec the High Priest, Thou didst take away the filthy
189 garments, and adorn us with piety and justice, as Thou didst adorn him with a vestment of glory; that clothed with Thee alone, as it were with a garment, and being like temples crowned with glory, we may see Thee unveiled with a mind divinely illuminated, and may feast, whilst we, by communicating therein, enjoy this sacrifice set before us; and render to Thee glory and praise." P. "Amen." D. "Let us stand becomingly." P. "The Mercies of God." Pr. "Charity." P. "And with thy spirit." Pr. "Lift up your hearts." P. "We lift them to the Lord." Pr. "Let us give thanks to the Lord." P. "It is meet and right." Priest (*bending low*), "For truly the celebration of Thy benefits, O Lord,

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135 Liturgiarum Orien. Collectio E. Renaudoti. Par. 1847. T, ii. p. 201.
136 D. N., C. 1. § 4; C. II. § 11.
137 Pr. = Priest. D. = Deacon. P. = Populus.
138 C. II. § 5.

surpasses, the powers of mind, of speech, and of thought; neither is sufficient every mouth, mind and tongue, to glorify Thee worthily. For, by Thy word the heavens were made, and by the breath of Thy mouth all the celestial powers; all the lights in the firmament, sun and moon, sea and dry land, and whatever is in them. The voiceless, by their silence, the vocal, by their voices, words and hymns, perpetually bless Thee; because Thou art essentially good and beyond all praise, existing in Thy essence incomprehensibly. This visible and sensible creature praises Thee, and also that intellectual, placed above sensible perception. Heaven and earth glorify Thee. Sea and air proclaim Thee. The sun, in his course, praises Thee; the Moon, in her changes, venerates Thee. Troops of Archangels, and hosts of Angels; those virtues, more sublime than the world and mental faculty,
190 send benedictions to Thine abode. Rays of light, eminent and hidden, send their sanctus to Thy glory. Principalities and Orders praise Thee, with their Jubilate. Powers and dominions venerate Thee. Virtues, Thrones and Seats inaccessible exalt Thee. Splendours of light eternal—mirrors without flaw—holy essences—recipients of wisdom sublime—beyond all, investigators of the will hidden from all, in clearest modulations of inimitable tones, and by voices becoming a rational creature; many eyed Cherubim of most subtle movement, bless Thee. Seraphin, furnished with six wings intertwined, cry Sanctus unto Thee. Those very ones, who veil their faces with their wings, and cover their feet with wings, and flying on every side, and clapping with their wings, (that they may not be devoured by Thy devouring fire) sing one to another with equal harmony of all, sweet chants, pure from every thing material, rendering to Thee, eternal glory; crying with one hymn, worthy of God, and saying," P. "Holy, holy, holy." Priest (*bending*)—"Holy art Thou, O God the Father, Omnipotent, Maker and Creator of every creature—Invisible and visible, and sensible; Holy art Thou, O God, the Only-begotten Son, Power and Wisdom of the Father, Lord and our Saviour Jesus Christ; Holy art Thou, O God, the Holy Spirit, Perfector and Sanctifier of Saints. Triad, Holy and undivided:—co-essential and of equal glory, Whose compassion towards our race is most effusive. Thou art holy, and making all things holy. Who didst not leave that, our very race, in exile
191 from Paradise, although in the meantime involved in every kind of sin, but wast manifested to it by the Word, Who, in the presence of the" world, suffered extreme poverty; it in very truth, He, the Word, took, being made like to it in all things, sin excepted, that it might make Him prepared beforehand unto holiness, and disposed for this life-giving feast. (*Raising his voice*) Who being conceived, formed and configured by the Holy Spirit, and from virgin blood of the Virgin Mary, holy genitrix of God, was born indeed Man, and from the pure and most holy body of the same, and receiving Deity in Flesh, whilst the law and properties of nature were preserved, but in a manner beyond nature, and was acknowledged God in the Spirit, and Man in the flesh; and inasmuch as the Word existed before the ages, from Thee, as was worthy of God, was born, and by power and miracles, such as became the Maker of all, was testified that He was such, from the very fact that He has freely imparted a complete healing and a perfect salvation to the whole human race. Likewise, in the end and consummation of His dispensation on our behalf, and before His saving Cross, He took bread into His pure and holy hands, and looked to Thee, O God the Father; giving thanks, He blessed, sanctified, brake and gave to His disciples, the holy Apostles, saying, "Take and eat from it and believe that it is my body, that same, which for you and for many is broken and given, for the expiation of faults, the remission of sins, and eternal life." P. "Amen." Pr. "Likewise, in the
192 same manner, over the cup also, which He mingled with wine and water, He gave thanks, blessed, sanctified, and gave to the same disciples and holy apostles, saying, 'Take, drink from it, all of you,

and believe that this is My blood of the new covenant, which is shed and given for you and for many, for the expiation of faults, remission of sins, and eternal life.’” P. “Amen.”

Pr. “Himself also, through the same holy Apostles, gave a precept to the whole company and congregation of the faithful, saying, ‘This do to the memory of Me, and as oft as ye shall eat this bread and drink the commixture which is in this cup, and shall celebrate this feast, ye shall perform a commemoration of My death until I come.’” P. “Of Thy death, O Lord, we perform a memorial.” Pr. “Obeying, then, Thy sovereign precept, and celebrating a commemoration of Thy death and resurrection, through this sacrifice in perpetual mystery, we await also Thy second coming, the renovation of our race, and the vivification of our mortality. For, not simply, but with glory worthy of God, in Spirit ineffable, Thou wilt terribly come, and seated upon the lofty throne of Thy majesty, Thou wilt exact the acknowledgment of Thy royal power, from all things created and made: and justly, Thou wilt take vengeance for Thy image upon those who have corrupted it through evil passions. This sacrifice, here celebrated, we commemorate to Thee, O Lord, and the sufferings
193 which Thou didst endure on the Cross for us. Be propitious, O Good, and Lover of men, in that hour full, of fear and trembling, to this congregation of those adoring Thee, and to all sons of the holy Church, bought by Thy precious blood. May coals of fire be kept from those who are tinged with Thy blood, and sealed by Thy sacraments in Thy holy Name, as formerly the Babylonian flame from the youths of the house of Hanania; for neither do we know others beside Thee, O God, nor in other have we hope of attaining salvation, since indeed Thou art the Helper and Saviour of our race; and on this account, our wise Church, through all our lips and tongues, implores Thee, and through Thee, and with Thee, Thy Father, saying”—

P. “Have mercy.” Pr. “We also.” D. “How tremendous is this hour.” (*The Priest bending, says the prayer of the invocation of the Holy Spirit.*) Pr. “I invoke Thee, O God the Father, have mercy upon us, and wash away, through Thy grace, the uncleanness of my evil deeds; destroy, through Thy mercy, what I have done, worthy of wrath; for I do not extend my hands to Thee with presumption, for I am not able even to look to heaven on account of the multitude of my iniquities and the filth of my wickedness. But, strengthening my mind, in Thy loving-kindness, grace and long-suffering, I crave Thy holy Spirit, that Thou wouldst send Him upon me, and upon these oblations, here set forth, and upon Thy faithful people.” Pr. “Hear me, O Lord.” P. “Kyrie eleison,” three times. Pr.
194 “Through His alighting upon them, and His overshadowing, may He make this bread indeed, living body, and procuring life to our souls; body salutary—body celestial—body saving our souls and bodies—body of our Lord God and Saviour, Jesus Christ—for remission of sins, and eternal life, for those receiving it.” P. “Amen.” Pr. “And the commixture, which is in this cup, may He make living blood, and procuring life to all our souls; blood salutary—blood celestial—blood saving our souls and bodies—blood of our Lord God and Saviour Jesus Christ, for remission of sins to those receiving them.” P. “Amen.” Pr. “Further, according to the tradition, and Divine recommendation of those, who were eye witnesses of Thy mysteries, and interpreters of Thy wonderful acts, we offer this Eucharist before Thee, O Lord, and through it we commemorate Thy charity towards us, and the universal dispensation of Thine Only-begotten One, in this world, that Thou wouldst also be reminded through it of Thy mercy, cognate and natural to Thee, which, at all hours, is shed upon Thy creatures, and wouldst snatch us from the wrath, reserved for the wicked; and from the punishments of those who work iniquity; and from the cruel attack of demons, who attack our souls,

when we shall go hence; and wouldst make us worthy of Thy kingdom, and the habitations of those
who have kept Thy precepts; and we will render to Thee, glory and the giving of thanks, &c." P.
"Amen." Pr. (*bending*) "By Thy words, that cannot lie, and by Thy most true teachings, Thou hast
195 said, O Lord, that great is the joy in heaven over one sinner that repenteth. Rejoice then now, O
Lord, in the conversion of Thy servants, who stand here before Thee; add also, exultation over us,
to the souls of the pious and just Fathers — Patriarchs — Prophets — Apostles —Preachers —
Evangelists — Martyrs — Confessors —Zealots" of Divine Worship—Benefactors—Givers of
Alms—of those who minister to the necessities of the poor—and from all, may there be one act of
praise to-day, before Thee, at this holy Altar, and in the heavenly Jerusalem." (*Elevating his voice*)
"And on account of these, and other things of the same kind, may Thy holy Church, which is from
one end of the earth to the other, be established, and preserved in tranquillity and peace, in doctrines
evangelical and apostolical, by Divine Hierarchs, rightly dispensing the word of truth, and instructing,
by the dogmas of true religion: through holy Priests, who embrace the word of life, and carry
themselves illustriously in dispensing Thy celestial mysteries: through Deacons, who are modest,
and perform the pure and royal ministry without flaw, through true, faithful ones, who occupy
themselves in words and acts worthy of a Christian; through choirs of virgins of each sex, bearing
about in their members the life-giving mortification of Thy Only-begotten Son. And from hence,
in one troop, may we all be sent to that Church, the Jerusalem of the firstborn, whose names are
written in the heavens, and there let us spiritually glorify Thee, O God the Father, and Thine
196 Only-begotten Son, and Thy Holy Spirit." P. "Amen." Pr. "Assist also, O Lord, all those who assist
Thy Holy Church, by offerings—by tenths—by ministry—and by oblations; and those also, who
ask the prayers of our littleness, give to them the object of those their prayers, O Lord, Lover of
men." (*Raising his voice*) "Send also perfect attention and full health to all those who have the
charge of the poor, who provide food for orphans and widows, and visit the infirm and afflicted.
Restore to them, here indeed abundance and goods, there also delights incorruptible, because thou
art Lord of each age, and distributor of immense reward. And to Thee beseems beneficence, both
here and there, and to Thine Only-begotten Son." P. "Amen." Pr. (*bending*) "Restrain, O King of
Kings, the wrath of kings, mitigate the fury of soldiers, take away wars and seditions, cast down
the pride of heretics, and the sentences pronounced against us by Justice, may Thy love for mankind
overcome, and turn into the gentleness of benignity"; (*raising his voice*) "Tranquillity and Peace
from Thee, concede to the earth and all its inhabitants, visit it with Thy benefits and the care of
Thy mercy, with a good and temperate condition of atmosphere, copiousness of fruits, and abundance
of crops, and variety of flowers; preserve it from all pests of fury, and all unjust attacks of enemies,
both spiritual and sensible, that without any injury of passion, we may sing perpetual hymns of
praise, to Thee and to Thine Only-begotten Son." P. "Amen." Pr. (*bending*) "At this altar, and at
197 that more exalted one in heaven, may there be a good remembrance of all those, who, out of the
world, have pleased Thee—chiefly indeed of the Holy genitrix of God, of John the Messenger,
Baptist and Forerunner, of Peter and Paul, and of the holy company of the Apostles, of Stephen
also, and of the whole multitude of Martyrs, and of all those, who, before them, with them and after
them, have pleased, and do please Thee." (*Raising his voice*) "And since indeed Thou art Omnipotent,
to the company of those beloved ones and to Thy family, join our weakness, O Lord, to that blessed
congregation, to this Divine part, that, through them may be received our oblations and prayers,
before the lofty throne of Thy Majesty, inasmuch as we are weak and infirm, and wanting in

confidence before Thee. Forsooth, our sin and our righteousness are as nothing in comparison with
the ocean, broad and immense, of Thy mercy. Looking then, into the hearts of each, send to each
one good returns for their petitions, that in all and in each may be adored and praised, Thy Majesty,
and that of Thine Only-begotten Son." P. "Amen." Pr. (*bending*) "Remember, O Lord, all Bishops,
Doctors and Prelates of Thy holy Church, those, who from James, Apostle, Bishop and Martyr, to
this present day, have pleased, and do please Thee." (*Raising his voice*) "Engraft in us, O Lord,
their true faith, and their zeal for the true religion; their sincere charity without defect; their morals
without stain; in order that, adhering to their footsteps, we may be partakers of their reward, and
198 of the crowns of victory which are prepared for them in Thy heavenly kingdom, and there, together
with them, we may sing to Thee, Glory unceasing, and to Thy Only-begotten Son." P. "Amen."
Pr. (*bending*) "Remember, O Lord, all those who are fallen asleep, who have laid themselves down
in Thy hope, in the true faith. More especially, and by name, our Fathers, Brothers and Masters,
and those, on behalf of whom, and by favour of whom, this holy oblation is offered," (*raising his
voice*) "join, O Lord, their names, with the names of Thy Saints in the blessed habitation of those,
who feast and rejoice in Thee; not recalling against them the memory of their sins, nor bringing to
their memory the things which they have foolishly done. For no one is tied to the flesh, and at the
same time, innocent in Thy sight. For One alone has been seen on earth without sin, Jesus Christ,
Thine Only-begotten Son; Simplex[139], who came to composition, through whom we also have hope
of obtaining mercy." P. "Keep quiet." Pr. (*bending*) "Remitting our and their voluntary sins,
knowingly or ignorantly committed. Be propitious, O Lord, Lover of men." (*Raising his voice*)
"And grant to us a peaceful end, departure with mercy, that we may stand without fault on the right
hand; and, with open face, and confidence, run to meet the arising of Thine Only-begotten Son,
and His second and glorious manifestation from heaven; and may hear from Him, that blessed
199 voice, which He shall pronounce at the last day to the Blessed." "Blessed of my Father receive the
inheritance of the heavenly kingdom," "that in this, as in all, may be glorified and praised, Thy
most venerated Name." P. "That, &c." Pr. "Peace." P. "And with thy spirit." The Priest breaks the
Host, and says the prayer, before "Our Father." Pr, "Father of all, and Beginning, Which is above
all things—Light eternal, and Fountain of Light, Which illuminates all natures endowed with reason;
Who callest the poor from the dust, and raisest the beggar from the dunghill; and hast called us,
lost, rejected, and infirm, to the liberty and household dignity of Thy sons, through Thy beloved
Son, grant to us, that we may appear in Thy sight, holy sons, and not unworthy of the name; and
may also perform all our ministry after a blameless manner; and with purity of soul, and cleanness
of intellect, and with a godly mind, whenever we invoke Thee, God the Father Omnipotent, holy
and heavenly, we pray and say, Our Father, which art in heaven." P. "Hallowed be Thy Name, &c."
Pr. "Free us, Thy servants and sons, from all temptations, most difficult, and surpassing our forces;
and from all griefs, which can bring loss to our body or soul. Guard us, at the same time from the
evil one, and from his universal power, and from his most pernicious devices. For Thou art King
of all, and to Thee we render glory." P. "Amen." Pr. "Peace," P. "And with thy spirit." D. "Before"
200 (Ante). P. "Before Thee, O Lord." (Coram.) Pr. "Look, O Lord, upon Thy faithful people, who
bend before Thee, and await Thy gift, and contemplate the deposit of the Sacraments of Thy
Only-begotten, O God the Father. Take not away Thy grace from us, and cast us not away from

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139 D. N., C. I. § 4.

Thy ministry, and from participation in Thy sacraments, but prepare us, that we may be pure and without flaw, and worthy of this feast; and that, with a conscience unblamable, we may ever enjoy His precious body and blood; and in a life, glorious and endless, may recline in a spiritual habitation, and may feast at the table of Thy kingdom, and may render to Thee glory and praise." P. "Amen." Pr. "Peace." P. "And with thy spirit." D. "With fear." Pr. "Holy things to holy persons." P. "One holy Father." D. "Let us stand becomingly." P. "Before Thee." Pr. "We give thanks to Thee, O Lord, and with grateful mind we acknowledge Thy loving-kindness; because, from nothing, Thou hast led us forth to that which we are, and hast made us members of Thy household, and sons of Thy sacraments; and hast entrusted this religious ministry to us, and hast made us worthy of this spiritual table. Preserve in us, O Lord, the deposit of Thy Divine Mysteries, that we may frame and complete our life in Thy sight, after the fashion of the angels; that we may be secured and inseparable
201 through the reception of Thy holy (mysteries); performing Thy great and perfect will, and may be found ready for that last consummation, and to stand before Thy Majesty, and may be made worthy of the pleasure of Thy kingdom, through the grace, mercy and love towards man, of Thy Only-begotten Son, through Whom, and with Whom, is due to Thee, glory, honour, &c." P. "Amen." Pr. "Peace." P. "And with thy spirit." D. "After" (Post), P. "Before Thee, O Lord." Pr. "O Christ, the King of Glory, and Father of the Age to come; Holy Sacrifice; heavenly Hierarch; Lamb of God, Who takest away the sin of the world, spare the sins of Thy people, and dismiss the foolishness of Thy flock. Preserve us, through, the communication of Thy Sacraments, from every sin, whether it be committed by word, or thought, or deed; and from whatever makes us far from the familiarity of Thy household, that our bodies may be guarded by Thy body, and our souls renewed through Thy sacraments. And may Thy benediction, O Lord, be in our whole man, within and without; and may Thou be glorified in us, and by us, and may Thy right hand rest upon us, and that of Thy blessed Father, and of Thy most holy Spirit." P. "Amen." D. "Bless, O Lord."

CANNES,
Christmas, 1896.

202

OBJECTIONS TO GENUINENESS.

THE most plausible objection to the genuineness of these writings is thus expressed by Dupin: "Eusebius and Jerome wrote an accurate catalogue of each author known to them—with a few obscure exceptions,—and yet never mention the writings of the Areopagite." Great is the rejoicing in the House of the Anti-Areopagites over this PROOF;—but what are the facts? Eusebius acknowledges that innumerable works have not come to him—Jerome disclaims either to know or to give an accurate catalogue either of authors or works. The Library of Caesarea contained three hundred thousand volumes, according to the modest computation of Doublet, according to Schneider, many more—Jerome says there are some writings, so illustrious in themselves, that they will not suffer from not being mentioned by him; Jerome fallows Dionysius on the Heavenly Hierarchy; Jerome's Catalogue of Illustrious Men contains one hundred and thirty-five names.

Josephus is mentioned for his testimony to Christ —Seneca, for his correspondence with St, Paul—Philo, for his description of the Therapeutse of Alexandria. Yet Dupin would have the unwary infer that Jerome gives a full catalogue of each Author known to him, with a few obscure exceptions.

The "Ecclesiastical History" of Eusebius treats of the nature of Christ, the companions of the Apostles, the Martyrdoms—the succession of Bishops—the persecutions—the folk-lore of the
203 Church to the fourth Century. The Book would fill about 125 pages, yet Dupin would have us believe that he gives a complete catalogue; He does not give the writings of Hymenseus and Narcissus, of Athenagoras, and Pantaenus, nor a complete list of Clement, Origen, and Dionysius of Alexandria. His silence, in my opinion, is owing to "odium theologicum." According to Eusebius, Jesus is διττός; according to Dionysius, Jesus is ἁπλοῦς; both true when properly understood, but when misunderstood—"Hinc lachrymae illae"—Dupin formed his premise for his conclusion, not from facts[140].

FALLACY OF NAMES.

Pearson, Daillé, Blundellum, Erasmus, Valla, Westcott, Lupton, pronounce against the genuineness. Who are you? But Pearson demolishes Daillé; Vossius pulverises Blundellum; Erasmus repudiates Valla. Dr. Westcott, following Dupin, assumes the non-genuineness, but his literary instinct places his Article on Dionysius before that on Origen. Dean Colet bumps the scale against Mr. Lupton.

Pearson, in the xth Chapter of Ignatii Vindiciae, gives the shortest and best summary in favour of the genuineness. Speaking of the scholars of his own day, he says, "No one is so ignorant as not to know that these writings were recognised as genuine by the best judges in the sixth, fifth, fourth, and third centuries." Unhappily, he also said, Every "erudite" person regarded them in his day as
204 written in the fourth century, and he assumed the date of Eusebius' death, as the date of the works, to account for his silence. Hence every inerudite person, who wished to pass for erudite, maintained that opinion for his own reputation. But when Pearson had re-surveyed the evidence, he confessed, with shame, that though he had given, what seemed to him a true opinion, he left the decision of the whole matter to the judgment of a more learned person.

Erasmus, in his "Institutio" of a Christian Prince, writes thus:—"Divus ille Dionysius qui fecit tres Hierarchias." In his prime work, "ratio verae religionis," Erasmus not only enumerates the "Divine Names," the "Mystic and Symbolic Theology," but calls them, not Stoic, not Platonic, not Aristotelian, but "celestial" philosophy. He so moulds Dionysius into his book, that it becomes Dionysius writing elegant Latin. The only reason which outweighed with him all external testimony, was, that Erasmus could not imagine that any man, living in apostolic times, and so far removed from the age of Erasmus, could possibly have penned such a mirror of apostolic doctrine. How could the Areopagite, though disciple of Paul, and familiar friend of John Theologus, possibly be

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140 Vidieu, page 107.

so learned as the author of these writings? Such is the testimony of the two Theologians who have been permitted to be doubtful of the genuineness.

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GREGORY OF TOURS[141].

Gregory is the great authority of those who think that the St. Denis of France is not identical with Dionysius the Areopagite. The authority is worthy of their critical acumen. Gregory collects the more obscure martyrdoms, in Gaul, under Nero, and subsequent Emperors. He gives several martyrdoms under Nero, and thus proves the Apostolic Evangelisation of Gaul. Gregory quotes, and misquotes, and misunderstands the ancient document[142], "Concerning[143] seven men sent by St. Peter into Gaul,—in Gallias—to preach." "Under Claudius —sub CLDIO—Peter the Apostle sent certain disciples into Gaul to preach,—they were, Trophimus, Paulus, Martial, Austremonius, Gatianus, Saturninus, Valerius, and many companions."—These men were sent A.D. 42–43. Gregory omits Valerius, and inserts Dionysius —who was not converted to the Christian Faith till A.D. 44 or 49. Then Gregory misreads "Claudio "for "consulibus Decio," and adds, "Grato" as the fellow-consul. Thus a disciple of the Apostles, sent by Clement, successor of Peter, arrives in Gaul A.D. 250, and the identical names of his companions recur miraculously in the third century. At the very time that Trophimus[144] is thus supposed to have arrived at Aries, we have a letter from Cyprian, A.D. 254, urging Pope Stephen to depose Marcion, 15th or 18th Bishop of Aries from
206 Trophimus. Such is the basis upon which our critical friends build their house upon the sand.

THE PÈRES BOLANDISTES.

The Pères Bolandistes are a wonder in Christendom. They are critical, and yet follow the gross blunder of Gregory of Tours. They belong to the papal obedience, and yet prefer Gregory of Tours when wrong, to Gregory XIII., when right. They pronounce the solemn declaration of Pope John XIXth, "that Martial of Limoges was an apostolic man[145]," as of no historic value. They think that St. John Damascene did not possess the same critical apparatus for proving the authenticity of the writings of Dionysius, that we possess in the xixth Century. Their "actes authentiques[146]" of Dionysius acknowledge that he was sent to Gaul by Clement, successor of Peter; and yet they affirm that he arrived in Gaul, A.D, 250. After Clement I., who succeeded Peter and Paul, there was not another Clement, Bishop of Rome, for a thousand years[147]. Happily, Les petits Bolandistes are more rational and critical than their Pères.

GENERAL OBJECTION.

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141 L'Abbé Darras. St. Denys l'Areopagite, p. 34.
142 Ibid., p. 51.
143 See Monuments inédits de M. Faillon, t. ii. p. 375.
144 Darras, p. 14.
145 See Surius.
146 Darras, 293-300.
147 Clement I., A.D. 67, Cl. II. 1046.

"The style, the theological learning, the language and allusions, prove the writings written after the apostolic age."

207 Is the Epistolary style the proof? St. Paul, St. John, St. Peter, St. Luke, and nearly the whole of the New Testament is written under the form of Epistles. The Epistle of St. James,—the first written in the Canon of the New Testament,—will bear comparison with the book of Job for ornate diction. Consult the marginal references to the Epistle of St. Peter, to see the scriptural knowledge of the Apostles. Men use the testimony of the High Priests, that the Apostles were unlearned and ignorant men, but omit their testimony that they took knowledge of them, that they had been with Jesus; and the further testimony, that Jesus opened their understanding, that they should understand the testimony of the Scriptures, respecting Himself; and further, that the Holy Spirit should recall to them whatever He had said to them. Those who would rather assume twenty miracles, than acknowledge one natural fact, surmise, that a Syrian, in the ivth century, may have written Greek permeated with technical expressions of Plato and Aristotle. *There is not a single allusion to persons or events after the first century,* unless it be supposed that the Epistle of Ignatius, A.D. 108, is quoted. The works abound in names recorded in the New Testament. The Apostolic Epistles allude to the leaven of heresy already working. The Antwerp edition gives about five hundred references to Holy Scripture in the Writings of Dionysius. He quotes every book in the Bible, except the two last particular Epistles of St. John, or John Presbyter. Dionysius writes four letters to Gaius, to
208 whom St. John wrote his third Epistle. We have, therefore, in the writings of this Apostolic man, a proof that the Canonical Scriptures were quoted as the Oracles of God, in the first century, and a triumphant testimony that

Faith is more trustworthy than criticism.

Thanks be to God!

Other Works by same Author.

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THE CELESTIAL AND ECCLESIASTICAL HIERARCHY.

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THE WORKS
OF
DIONYSIUS THE AREOPAGITE.

PART II.

THE HEAVENLY HIERARCHY,
AND
THE ECCLESIASTICAL HIERARCHY

***NOW FIRST TRANSLATED INTO ENGLISH*, FROM THE ORIGINAL GREEK, BY THE**

REV. JOHN PARKER, M.A.,

Author of

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EDWARD BOUVERIE PUSEY,

THEOLOGIAN

OF THE

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2nd. “The Apostolic Constitutions.” Lagarde. Williams and Norgate, 1862.

3rd. “Coptic Constitutions.” Lagarde. Tattam, 1845,

4th. Justin Martyr—for Liturgy.

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8th. “St. Denys, l’Areopagite, premier Evèque de Paris.” Darras, 1863. Vives, Paris.

9th. Gale’s “Court of the Gentiles.” Hall, Oxon, 1672.

10th. Dexter’s Chronicle. Migne, T. 31.

11th. Monuments inédits. Faillon.

DIONYSIUS THE AREOPAGITE
AND
THE ALEXANDRINE SCHOOL.

ALEXANDRIA became the home of Christian Philosophy, but Athens was its birthplace. Pantaenus and Ammonius-Saccus were chief founders of the Alexandrine School. They were both Christian. They both drew their teaching from the Word of God, “ the Fountain of Wisdom,” and from the writings of Hierotheus, and Dionysius the Areopagite—Bishops of Athens. For several centuries there had been a Greek preparation for the Alexandrine School. As the Old Testament was a Schoolmaster, leading to Christ, so the Septuagint, Pythagoras, Plato, Aristobulus, Philo, and Apollos were heralds who prepared the minds of men for that fulness of light and truth in Jesus Christ, which, in Alexandria, clothed itself in the bright robes of Divine Philosophy.

Pantaenus was born in Athens, a.d. 120, and died in Alexandria, a.d. 213. He was Greek by nationality, and Presbyter of the Church in, Alexandria by vocation. First, Stoic, then Pythagorean, he became Christian some time before a.d. 186, at which date he was appointed chief instructor in the Didaskeleion, by Demetrius, Bishop of Alexandria. Pantaenus recognised the preparation for the Christian Faith in the Greek Philosophy. Anastasius-Sinaita describes him as “one of the early
vi expositors who agreed with each other in treating the first six days of Creation as prophetic of Christ and the whole Church.”

Eusebius says, that “Pantaenus expounded the treasures of the Divine dogmas preserved direct, as from father to son, from St. Paul and other Apostles. Phptius records that Pantaenus was pupil of those who had seen the Apostles, but that he certainly had not listened to any of them themselves.

Now, if Pantaenus was pupil of those who had seen the Apostles, and yet had, not listened to their oral teaching, it is natural to infer that he was pupil through their writings. I am a pupil of Dr. Pusey, but I never listened to his oral teaching; I am pupil through his writings. Now, there exist, to this day, the writings of two Presbyters who had seen the Apostles—both, converts to the faith through St. Paul,—-whose writings contain the treasures of the Divine dogmas, received from St. Paul and the other Apostles. Those two Presbyters are Hierotheus and Dionysius the Areopagite, both ordained Bishop of Athens by St. Paul. Dionysius the Areopagite expressly calls, St. Paul his “chief initiator,” and as such, gives his teaching on the holy Angels, in the sixth chapter of the Heavenly Hierarchy; and frequently describes St. Paul as his “chief instructor.”

If, then, we can prove that the writings of Dionysius existed before and were known in Alexandria,
vii when Pantaenus delivered his lectures in that city, we may fairly infer that Pantaenus would know, and knowing, would use, the writings penned by the Chief of his own Areopagus, and Bishop of his own Athens.

Historical criticism does not permit us to reject probabilities, merely because they confirm the Christian Faith.

Dexter, in his Chronicle, collected from the Archives of Toledo and other churches in Spain, gives this testimony:—

“U.C. 851 (a.d. 98). Dionysius Areopagita dicat Eugenio Marcello, dicto, propter ingenii excellentiam, Timotheo, *libros de Divinis Nominibus*.”

Dionysius of Alexandria, writing to Tope Sixtus II., c. 250, respecting the writings of Dionysius the Areopagite, affirms “that no one can intelligently dispute their paternity—that no one penetrated more profoundly than Dionysius into the mysterious depths of Holy Scripture—that Dionysius was disciple of St. Paul, and piously governed the Church of Athens.” If, then, the Bishops of Alexandria and Rome exchanged letters only a few years after the death of Pantaenus, and only seven years after the death of Ammonius, and in those letters affirmed the writings to be undoubtedly written by Dionysius the Areopagite, it would be the height of absurdity to affirm that such writings were unknown to Pantaenus and Ammonius.

But we do not need to base our proof on mere supposition. Routh gives two fragments of Pantaenus.
viii The second is a distinct echo of Dionysius. In Divine Names (c. 7), Dionysius discusses how Almighty God knows existing things, and explains the text; “*He, knowing all things before their birth*” as proving that “not as learning existing things from existing things, but from Himself, and in Himself, as Cause, the Divine Being pre-holds and pre-comprehends the notions and essence of all things, not approaching each several thing according to its kind, but knowing and containing all things within one grasp of the cause. Thus Almighty God knows existing things, not by a knowledge of existing things, but by that of Himself.” Dionysius, c. V. s. 8, speaking of creation, declares that the Divine and good *volitions* of Almighty God define and produce existing things.

Pantaenus teaches the same: “Neither does He know things sensible sensibly (αἰσθητῶς), nor things intelligible intellectually. For it is not possible that He, Who is above all things, should comprehend things being, after things being (κατὰ τα ὄντα), but we affirm that He knows things being” as *His*

own volitions . . . yea, as His own volitions, Almighty God knows things being, since by willing (θέλων), He made all things being.”

In Mystic Theology, c. V., Dionysius says, “Almighty God does not know existing things, *qua* existing.” The teaching of Ammonius-Saccus is the same; Ammonius uses the word βούλημα, Dionysius and Pantaenus, θελήματα, of God, as Source of Creation.

ix But, though the known fragments of Pantaenus are few, we possess abundant writings of two pupils, Clement of Alexandria and Origen, from which we may gather the teaching of their master. Clement speaks of Pantaenus as his “great instructor and collaborator.” Such is the similarity between the writings of Clement and Dionysius, that some have hazarded the conjecture that Clement the Philosopher, mentioned by Dionysius, was Clement of Alexandria! I give only one familiar illustration. Clement writes: “As then, those riding at anchor at sea, drag the anchor, but do not drag it to themselves, but themselves to the anchor, thus those who are drawn to God in the gnostic life, find themselves unconsciously led to God.” Dionysius, D. N., c. III. s. 1, says, “or, as if after we have embarked on ship, and are holding on to the cable, attached to some rock, we do not draw the rock to us, but ourselves, and the ship, to the rock. Wherefore, before everything, and especially theology, we must begin with prayer; not as though we ourselves were drawing the power, which is everywhere, and nowhere present, but as, by our godly reminiscences and invocations, conducting ourselves to, and making ourselves one with It.”

Origen confessed that Pantaenus was his superior in the philosophy of the schools, and that he moulded his teaching upon the model of Pantaenus. Do the writings of Origen bear the stamp of Dionysius and Hierotheus? Origen, on the resurrection of the body, says, “For how does it not seem absurd that this body which has endured scars for Christ, and, equally with the soul, has borne the savage torments of persecutions, and has also endured the suffering of chains, and rods, and has
x been tortured with fire, beaten with the sword, and has further suffered the cruel teeth of wild beasts, the gallows of the cross, and divers kinds of punishments,—that this should be deprived of the prizes of such contests. If forsooth, the soul alone, which not alone contended, should receive the crown, and its companion the body, which served it with much labour, should attain no recompense, for its agony and victory,—how does it not seem contrary to all reason, that the flesh, resisting for Christ its natural vices, and its innate lust, and guarding its virginity with immense labour,—that one, when the time for rewards has come, should be rejected as unworthy and the other should receive its crown? Such a fact would undoubtedly argue on the part of God, either a lack of justice or a lack of power.” Dionysius (E. H., c. VII.) says, “Now the pure bodies of the holy souls, enrolled together as yoke-fellows, and fellow travellers, which together strove during the divine contests, throughout the Divine Life, in the unmoved steadfastness of the souls, will together receive their own resurrection. For, having been made one with the holy souls, to which they were united during this present life, by having become members of Christ, they will receive in return the godlike and incorruptible immortality and blessed inheritance.” Dionysius (D. N., c. VI. s. 2) says, “what is still more divine, It promises to “transfer our whole selves (I mean souls and bodies, their yoke-fellows), to a perfect life and immortality. Others again do this injustice to bodies, that, after having toiled
xi with the holy souls, they unjustly deprive them of the holy retributions, when they have come to the goal of their most divine course.” “For if the man have passed a life dear to God in soul and

body, the body which has contended throughout the Divine struggles will be honoured together with the devout soul."

To shew that Origen knew the works of Hierotheus, we give an extract from his letter to Gregory: "Would that you might both participate in and continually augment this part, so that you may not only say, 'we are partakers of Christ,' but also partakers of God." Papias[148], Bishop of Hierapolis (fragment V.) says, "the Presbyters, the disciples of the Apostles, say that this is the gradation and method of those who are saved, and that they advance through steps of this nature, and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father; and that, in due time, the Son will yield up His work to the Father." Who the *Presbyters, the disciples of* the Apostles were, we may gather from the three last chapters of the "Book of Hierotheus[149]," in which the very same doctrine is taught. Is it not, then, a legitimate inference, that when Photius says " that Pantaenus was a pupil of *the Presbyters who had seen the Apostles*," he designated Hierotheus
xii and Dionysius the Areopagite, generally known under that title?

Ammonius Saccus was born of Christian parents in Alexandria, and died in that city, a.d. 242.

Anastasius Sinaita calls him "the Wise," and Hierocles, "the taught of God." Besides being famous for his expositions of Holy Scripture, he wrote the "Diatesseron," or "Harmony of the Gospels," contained in the Bib. Patrum. In a.d. 236, he wrote the agreement between Moses and Jesus. He was the great conciliator, who sought the good in every system, and to make all one in Christ. Pressensé beautifully describes him as a man who wished to believe and to know—to adore and to comprehend—to conciliate the Greek Philosophy with the Mysteries of the East. He wrote a commentary on the golden verses of Pythagoras, which Hierocles published, as well as reproduced his other works. The titles of his books, mentioned by Photius, such as "Providence" and "Free Will," recall those of the lost books of Dionysius, of which we have only a summary in his known works. (Cod. 251-214.)

Ammonius was surnamed Saccus from having been a corn carrier. Virgil, Shakespere, Milton, were great geniuses in themselves, but when we know the sources from which they drew, we can better understand their achievements.

Dionysius was indebted to Hierotheus—Ammonius drew from Dionysius. This we shall shew, not
xiii as we might, by his works as described by Photius, but from Plotinus, his disciple, in order that we may have the prevailing proof, to some minds, of testimony not necessarily Christian.

Plotinus was born in Lycopolis, a.d. 205, and died in Campagna, a.d. 270. At the age of 29, he began to search for truth, in the schools of Alexandria. He wandered from teacher to teacher, but could find no rest until he was persuaded to go and hear Ammonius-Saccus. After listening to him, he exclaimed, "This is what I sought."

Plotinus remained under him eleven years, until the death of Ammonius, a.d. 242. In a.d. 244, Plotinus began to teach in Rome. Plotinus was not a refined scholar. Porphyry, therefore, committed

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[148] c. 140.
[149] Br. Mus. (Ad. Rich. 7189)

his teaching to writing. Porphyry was regarded as the greatest enemy to the Christian Faith in the early centuries. Persecutors burned the bodies of Christians, but Porphyry sought to undermine their faith in the Holy Scriptures, by quibbles of unbelief, which have been revived to-day as “New Criticism.” Porphyry wrote against the Holy Scriptures with a bitterness engendered by a conviction of their truth. Now, it is a startling fact, that though the teaching of Plotinus comes to us through Porphyry, there is not a word in the Enneades, in which the teaching of Plotinus is given, against the Christian Faith. It is true that Eutochius published another version of the teaching of Plotinus, on the ground that his teaching was coloured by Porphyry, but we prefer to rest our proof on
xiv Porphyry, as not being prejudiced in favour of the truth.

Let us then first see what Plotinus teaches respecting the Holy Trinity. He says, “We need not go beyond the three *Hypostaseis*” (Persons). It is true that Plotinus presents that Trinity as “One,” “Mind,” and “Soul,” whereas Dionysius gives the formula “Father, Son, and Spirit.” Occasionally Plotinus uses “Logos” instead of “Mind.” But even this substitution of “One” for “Father” may be traced to Dionysius, who speaks of the Triad, ἐναρχικὴ and even ἐναρχικῶν ὑποστὰσεων, “*One* springing.” The “One” represents the Father. Plotinus says, “We may represent the first principle, ‘One,’ as source, which has no other origin than Itself, and which pours Itself in a multitude of streams without being diminished by what it gives.” Dionysius speaks of the “Father” as sole source of Godhead, and says that “the Godhead is undiminished by the gifts imparted.” In Chap. XII. of Divine Names, Dionysius treats of “One” and “Perfect” as applied to Almighty God.

Let Us now hear Plotinus on the “Beautiful” Enneades (I. 6-7). Plotinus says, “The soul advances in its ascent towards God, until being raised above everything alien, it sees face to face, in His simplicity, and in all His purity, Him upon Whom all hangs, to Whom all aspire; from Whom all hold existence, life and thought. What transport of love must not he feel who sees Him! with what ardour ought he not to desire to be united to Him! He, who has not seen Him, desires Him as the
xv Good; he who has seen Him, admires Him as the sovereign Beauty; and struck at once with astonishment and pleasure, disdains the things which heretofore he called by the name of Beauty. This is what happens to those to whom have appeared the forms of gods and demons;—they no longer care For the beauty of other bodies. What think you, then, should he experience who has seen the Beautiful Himself,—the Beautiful surpassing earth and heaven! The miserable is not he, Who has neither fresh colour nor comely form, nor power, nor royalty; it is alone he, Who sees himself excluded from the possession of Beauty—a possession in comparison with which he ought to disdain royalty, rule of the whole earth, of the sea, and heaven itself, if he should be able, by abandoning, by despising all these, to rise to the contemplation of the Beautiful, face to face.” Plotinus also recognised, “that the eye soiled with impurity could never bear the sight, or attain to the vision of that Beauty. We must render the organs of vision analogous and like to the object that they would contemplate. Every man ought to begin by rendering himself beautiful and divine to obtain a Vision of the Beautiful and the Deity.” Well might St. Augustine say, that “with the change of a few words, Plotinus became concordant with Christ’s religion.” No wonder that Gregory and Basil quoted so largely from Plotinus. Let us now hear what Dionysius says of the “Good and

Beautiful":— "Goodness turns all things to Itself; all things aspire to It, as source and bond and xvi end. From this Beautiful comes being to all existing things. All things aspire to the Beautiful and Good,—and there is no existing thing which does not participate in the Beautiful and Good." Read the Fourth Chapter of the Divine Names.

Porphyry records that Plotinus attained to that vision of the Beautiful three times during his life. How that vision of the Beautiful is to be attained, Dionysius describes in the "Mystic Theology:"—"But thou, O dear Timothy, by thy persistent commerce with the mystic visions, leave behind both sensible perceptions and intellectual efforts, and all objects of sense and intelligence, and all things not being and being, and be raised aloft agnostically to the union, as attainable, with Him Who is above every essence and knowledge. For by unchecked and absolute extasy, in all purity, from thyself, and all, thou wilt be carried on high to the superessential Ray of the Divine Darkness, when thou hast cast away all and become free from all." Ammonius had such extasy during his lectures, in which he seemed to have Divine visions.

Plotinus differs from Dionysius in regarding creation as an act of necessity, whereas Dionysius regards it as an act of love. Plotinus treats evil as "an elongation from God." Dionysius speaks of Almighty God as immanent in matter the most elongated from spirit. Plotinus traces evil to matter; Dionysius to the fallacious choice of a free agent. May it not be that the pagan colouring of Porphyry xvii in these respects led Eutochius to give a more faithful and consistent account of the teaching of Plotinus.

But the crowning proof that Dionysius was the source from which the Alexandrine School drew much of its wisdom, is Proclus (450-485). Suidas affirmed long ago that Proclus cribbed whole passages from Dionysius. Professor Stiglmayr fills seven pages with parallel passages.

Vachérot describes certain chapters of the "Divine Names" as extracts from Proclus, word for word, and says the whole doctrine of Dionysius seems to be a commentary upon the Theology of Alexandria. Barthélémy St. Hilaire says that Dionysius and Scotus Erigena, almost entirely implanted, in the middle age, the doctrine of Neo-Platonism. Matter is more profound; Professor Langen finds in Dionysius the "characteristics of Neo-Platonic speculation." The similarity of doctrine is denied by none. Which writings appeared first? *that* is the question.

Dexter commemorates the "Divine Names" a.d. 98[150].

Polycarp quotes Dionysius verbatim as "a certain one." Jerome quotes him as "quidam Graecorum." Dionysius of Alexandria (a.d. 250), writing to Sixtus II., declares that no one can intelligently doubt that the writings are those of Dionysius, the convert of St. Paul, Bishop of Athens. Tertullian, xviii expresses the Agnosia "nihil scire omnia scire," Origen quotes him by name. Theodore (a.d. 420) answers objections,—whom Photius approved. Gregory calls Dionysius "an ancient and venerable Father." The Second Council of Nicea quotes the very words, contained in the "Ecclesiastical Hierarchy," c. I. s. 4, as those of the great Dionysius. Bishop Pearson proves that the best judges in the sixth, fifth, fourth and third centuries regarded the writings as written: by Dionysius the

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150 From Tabularia of Toledo, a.d. 98.

Areopagite. German scholars to-day admit that the external testimony is in favour of their genuineness.

Yet eccentric critics, on account of the precise theology, cannot believe that the works were written; by a learned Greek,—Chief of the Areopagus—who forsook all to follow Christ,—the convert and disciple of St.. Paul,—the familiar friend of St. John and other Apostles, to whom our Saviour revealed the mysteries of the Father; but those critics can believe that an unknown man, whose century no one can fix, and possibly a Syrian, may have gleaned from writers of the first four centuries these theological pearls expressed in Greek in a style unique and always like itself. They can, believe that the Author of these Divine writings, would incorporate, fictitious allusions to persons and events of the apostolic, age, to add lustre to incomparable works, and to impute them to another. They can believe that writings, so composed, were foisted upon a credulous Christendom, so that Dionysius of Alexandria, Maximus, St. John Damascene, and the Council of Nicea, accepted xix them as the genuine works of Dipnysius. I do not belong to that school. Only unbelief could believe anything so incredible. Rational men will not hazard the surmise that works known in the first century were gleaned from writings composed four hundred years afterwards.

The tone of the Alexandrine School may be further illustrated from Amelius and Dionysius the Sublime. Amelius attended Plotinus twenty-four years as companion and pupil. Eusebius gives an extract from his writings, in which Amelius says, “This plainly was the Word, by Whom, being Eternal, things becoming became, as Heraclitus would say.” It was probably he who said, “the Prologue of St. John’s Gospel ought to be written in gold, and placed in the most conspicuous place in every church.” De Civ. Dei, LX. c. 29. Dionysius, the famous secretary of Zenobia, attended the lectures of Ammonius-Saccus. He was the “arbiter” of all literary questions. He expresses his admiration, De sub. L. 9, of the diction of Moses in the description of the six days’ creation, and numbers St. Paul amongst the most brilliant Greek orators, as a man who propounded a “dogma beyond demonstration.”

We claim that the testimony of these illustrious men, and the extracts from Pantaenus, Ammonius, and their disciples, justify the conclusion that the Alexandrine School was Biblical, Christian, and Philosophical, that its Philosophy was a Divine Philosophy *of the Faith*, not a pagan philosophy xx *against the Faith*, and that the main sources of its Divine Philosophy were the writings of Hierotheus and Dionysius, Bishops of Athens.

JOHN PARKER.

Cannes,
Epiphany, 1899.

For sketch of Life, Internal Evidence of date, and External Testimony to genuineness during first nine centuries, see “Celestial and Ecclesiastical Hierarchy.” (Skeffington, 2*s*. 6*d*.)

DIONYSIUS THE AREOPAGITE

ON THE HEAVENLY HIERARCHY.

CAPUT I.

To my Fellow Presbyter Timothy.[151] Dionysius the Presbyter.

That every divine illumination, whilst going forth lovingly to the objects of its forethought under various forms, remains simplex. Nor is this all. It also unifies the things illuminated.

Section I.

"Every good gift[152] and every perfect gift is from above, and cometh down from the Father of Lights."

Further also, every procession of illuminating light, proceeding from the Father, whilst visiting us as a gift of goodness, restores us again gradually as an unifying power, and turns us to the oneness of our conducting Father, and to a deifying simplicity. For[153] all things are from Him, and to Him, as said the Sacred Word.

Section II.

Invoking then Jesus, the Paternal Light, the Real, the True, "which lighteth[154] every man coming into the world," "through[155] Whom we have access to the Father," Source of Light, let us aspire, as
2 far as is attainable, to the illuminations handed down by our fathers in the most sacred Oracles, and let us gaze, as we may, upon the Hierarchies of the Heavenly Minds manifested by them symbolically for our instruction. And when we have received, with immaterial and unflinching mental[156] eyes, the gift of Light, primal and super-primal, of the supremely Divine Father, which manifests to us the most blessed Hierarchies of the Angels in types and symbols, let us then, from it, be elevated to its simple splendour[157]. For it *never* loses its own unique inwardness, but multiplied and going forth, as becomes its goodness, for an elevating and unifying blending of the objects of its care, remains firmly and solitarily centred within itself in its unmoved sameness; and raises, according to their capacity, those who lawfully aspire to it, and makes them one, after the example of its own

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[151] 1 Pet. v. 1.
[152] James i. 17.
[153] Rom. xi. 36.
[154] John i. 9.
[155] Rom. v. 2.
[156] Syr. Doc. p. 61, Clark.
[157] Plato Rep. 6, 7-11, 121-126. Read Allegory of Cave.

unifying Oneness. For it is not possible that the supremely Divine Ray should otherwise illuminate us, except so far as it is enveloped, for the purpose of instruction, in variegated sacred veils, and arranged naturally and appropriately, for such as we are, by paternal forethought.

Section III.

Wherefore, the Divine Institution of sacred Rites, having deemed it worthy of the supermundane
imitation of the Heavenly Hierarchies, and having depicted the aforesaid immaterial Hierarchies
3 in material figures and bodily compositions, in order that we might be borne, as far as our capacity
permits, from the most sacred pictures to the instructions and similitudes without symbol and
without type, transmitted to us our most Holy Hierarchy. For it is not possible for our mind to be
raised to that immaterial representation and contemplation of the Heavenly Hierarchies, without
using the material guidance suitable to itself, accounting the visiblePs. xix. beauties as reflections
of the invisible comeliness; and the sweet[158] odours of the senses as emblems of the spiritual
distribution; and the material[159] lights as a likeness of the gift of the immaterial enlightenment; and
the detailed sacred instructions[160], of the feast of contemplation within the mind; and the ranks[161]
of the orders here, of the harmonious and regulated habit, with regard to Divine things; and the
reception of the most Divine Eucharist, of the partaking[162] of Jesus, and whatever other things were
transmitted to Heavenly Beings supermundanely, but to us symbolically.

For the sake, then, of this our proportioned deification, the philanthropic Source of sacred mysteries,
by manifesting the Heavenly Hierarchies to us, and constituting our Hierarchy as fellow-ministers
with them, through our imitation of their Godlike priestliness[163], so far as in us lies, described under
sensible likeness the supercelestial Minds, in the inspired compositions of the Oracles, in order that
4 It might lead us through the sensible to the intelligible[164], and from inspired symbols to the simple
sublimities of the Heavenly Hierarchies.

CAPUT II.

That Divine and Heavenly things are appropriately revealed, even through dissimilar symbols.

Section I.

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[158] Num. xv. 3.
[159] Luke 11. 9.
[160] John vii. 14.
[161] Rom. xiii. 1, 2.
[162] 1 Cor. x. 16.
[163] 1 Pet ii. 9.
[164] νόητα.

It is necessary then, as I think, first to set forth what we think is the purpose of every Hierarchy, and what benefit each one confers upon its followers; and next to celebrate the Heavenly Hierarchies according to their revelation in the Oracles; then following these Oracles, to say in what sacred forms the holy writings of the Oracles depict the celestial orders, and to what sort of simplicity we must be carried through the representations; in order that we also may not, like the vulgar, irreverently think that the heavenly and Godlike minds are certain many-footed[165] and many-faced[166] creatures, or moulded to the brutishness of oxen[167], or the savage form of lionsIbid., and fashioned like the hooked beaks of eaglesIbid., or the feathery down of birds[168], and should imagine that there are certain wheels[169] of fire above the heaven, or material thrones[170] upon which the Godhead may recline, or certain many-coloured[171] horses, and spear-bearing leaders of the host[172], and whatever
5 else was transmitted by the Oracles to us under multifarious symbols of sacred imagery.

And indeed, the Word of God[173] artlessly makes use of poetic representations of sacred things, respecting the shapeless minds, out of regard to our intelligence, so to speak, consulting a mode of education proper and natural to it, and moulding the inspired writings for it.

Section II.

But if any one think well to accept the sacred compositions as of things simple and unknown in their own nature, and beyond our contemplation, but thinks the imagery of the holy minds in the Oracles is incongruous, and that all this is, so to speak, a rude scenic representation of the angelic names; and further says that the theologians ought, when they have come to the bodily representation of creatures altogether without body, to represent and display them by appropriate and, as far as possible, cognate figures, taken, at any rate, from our most honoured and immaterial and exalted beings, and ought not to clothe the heavenly and Godlike simple essences with the many forms of the lowest creatures to be found on the earth (for the one would perhaps be more adapted to our instruction, and would not degrade the celestial explanations to incongruous dissimilitudes; but the other both does violence without authority to the Divine powers, and likewise leads astray our
6 minds, through dwelling upon these irreverent descriptions); and perhaps he will also think that the super-heavenly places are filled with certain herds of lions, and troops of horses, and bellowing songs of praise, and flocks of birds, and other living creatures, and material and less honourable things, and whatever else the similitudes of the Oracles, in every respect dissimilar, describe, for a so-called explanation, but which verge towards the absurd, and pernicious, and impassioned; now, in my opinion, the investigation of the truth demonstrates the most sacred wisdom of the Oracles, in the descriptions of the Heavenly Minds, taking forethought, as that wisdom does, wholly

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165 Ezek. i. 7.
166 Ibid. i. 6.
167 Ibid. i. 10.
168 Ibid. i. 6-8.
169 Dan. vii. 9.
170 Dan. vii. 9.
171 Zech. i. 8.
172 Joshua v. 13, 14; 2 Macc. iii. 25.
173 Θεολογία.

for each, so as neither, as one may say, to do violence to the Divine Powers, nor at the same time to enthral us in the grovelling passions of the debased imagery. For any one might say that the cause why forms are naturally attributed to the formless, and shapes to the shapeless, is not alone our capacity which is unable immediately to elevate itself to the intelligible contemplations, and that it needs appropriate and cognate instructions which present images, suitable to us, of the formless and supernatural objects of contemplation; but further, that it is most agreeable to the revealing Oracles to conceal, through mystical and sacred enigmas, and to keep the holy and secret truth respecting the supermundane minds inaccessible to the multitude. For it is not every one that
7 is holy, nor, as the Oracles affirm, does knowledge belong to all[174].

Section III.

But if any one should blame the descriptions as being incongruous, by saying that it is shameful to attribute shapes so repugnant to the Godlike and most holy Orders, it is enough to reply that the method of Divine revelation is twofold; one, indeed, as is natural, proceeding through likenesses that are similar, and of a sacred character, but the other, through dissimilar forms, fashioning them into entire unlikeness and incongruity. No doubt, the mystical traditions of the revealing Oracles sometimes extol the august Blessedness of the super-essential Godhead, as Word[175], and Mind[176], and Essence[177], manifesting its God-becoming expression and wisdom, both as really being Origin, and true Cause of the origin of things being, and they describe It as light[178], and call it life. While such sacred descriptions are more reverent, and seem in a certain way to be superior to the material images, they yet, even thus, in reality fall short of the supremely Divine similitude. For It is above every essence and life. No light, indeed, expresses its character, and every description and mind incomparably fall short of Its similitude.

But at other times its praises are supermundanely sung, by the Oracles themselves, through dissimilar revelations, when they affirm that it is invisible[179], and infinite[180], and incomprehensible[181]; and when there is signified, not what it is, but what it is not. For this, as I think, is more appropriate to
8 It, since, as the secret and sacerdotal tradition taught, we rightly describe its non-relationship to things created, but we do not know its superessential, and inconceivable, and unutterable indefinability. If, then, the negations respecting things Divine are true, but the affirmations are inharmonious, the revelation as regards things invisible, through dissimilar representations, is more appropriate to the hiddenness of things unutterable. Thus the sacred descriptions of the Oracles honour, and do not expose to shame, the Heavenly Orders, when they make them known by dissimilar pictorial forms, and demonstrate through these their supermundane superiority over all. material things. And I do not suppose that any sensible man will gainsay that the incongruous elevate our

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174 1 Cor. viii. 7.
175 John i. 1.
176 Ps. cxxxvi. 5.
177 Exod. iii. 14.
178 John i. 4.
179 1 Tim. vi. 16.
180 Ps. cxlv. 13.
181 Rom. xi. 33; Jer. li. 15.

mind more than the similitudes; for there is a likelihood, with regard to the more sublime representations of heavenly things, that we should be led astray, so as to think that the Heavenly Beings are certain creatures with the appearance of gold, and certain men with the appearance of light[182], and glittering like lightning[183], handsome[184], clothed in bright shining raiment, shedding forth innocuous flame, and so with regard to all the other shapes and appropriate forms, with which the Word of God has depicted the Heavenly Minds. In order that men might not suffer from this, by thinking they are nothing more exalted than their beau tiful appearance, the elevating wisdom 9 of the pious theologians reverently conducts to the incongruous dissimilarities, not permitting our earthly part to rest fixed in the base images, but urging the upward tendency of the soul, and goading it by the unseemliness of the phrases (to see) that it belongs neither to lawful nor seeming truth, even for the most earthly conceptions, that the most heavenly and Divine visions are actually like things so base. Further also this must particularly be borne in mind, that not even one of the things existing is altogether deprived of participation in the beautiful, since, as is evident and the truth of the Oracles affirms, all things are very beautiful[185].

Section IV.

It is, then, possible to frame in one’s mind good contemplations from everything, and to depict, from things material, the aforesaid dissimilar similitudes, both for the intelligible and the intelligent; since the intelligent hold in a different fashion things which are attributed to things sensible differently. For instance, appetite, in the irrational creatures, takes its rise in the passions, and their movement, which takes the form of appetite, is full of all kinds of unreasonableness. But with regard to the intelligent, we must think of the appetite in another fashion, as denoting, according to my judgment, their manly style, and their determined persistence in their Godlike and 10 unchangeable steadfastness. In like manner we say, with regard to the irrational creatures, that lust is a certain uncircumspect and earthly passionate attachment, arising incontinently from an innate movement, or intimacy in things subject to change, and the irrational supremacy of the bodily desire, which drives the whole organism towards the object of sensual inclination. But when we attribute “lust” to spiritual beings, by clothing them with dissimilar similitudes, we must think that it is a Divine love of the immaterial, above expression and thought, and the inflexible and determined longing for the supernally pure and passionless contemplation, and for the really perpetual and intelligible fellowship in that pure and most exalted splendour, and in the abiding and beautifying comeliness. And 'incontinence’ we may take for the persistent and inflexible, which nothing can repulse, on account of the pure and changeless love for the Divine beauty, and the whole tendency towards the really desired. But with regard to the irrational living beings, or soulless matter, we appropriately call their irrationality and want of sensible perception a deprivation of reason and sensible perception. And with regard to the immaterial and intelligent beings, we reverently acknowledge their superiority, as supermundane beings, over our discursive and bodily reason, and

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182 Acts i. 10.
183 Matt. xxviii. 3.
184 Acts vi. 15.
185 Gen. i. 31.

the material perception of the senses which is alien to the incorporeal Minds. It is, then, permissible to depict forms, which are not discordant, to the celestial beings, even from portions of matter which are the least honourable, since even it, having had its beginning from the Essentially Beautiful, 11 has throughout the whole range of matter some echoes of the intellectual comeliness; and it is possible through these to be led to the immaterial archetypes—things most similar being taken, as has been said, dissimilarly, and the identities being denned, not in the same way, but harmoniously, and appropriately, as regards the intellectual and sensible beings.

Section V.

We shall find the Mystic Theologians enfolding these things not only around the illustrations of the Heavenly Orders, but also, sometimes, around the supremely Divine Revelations Themselves. At one time, indeed, they extol It under exalted imagery as Sun[186] of Righteousness, as Morning[187] Star rising divinely in the mind, and as Light[188] illuming without veil and for contemplation; and at other times, through things in our midst, as Fire[189], shedding its innocuous light; as Water[190], furnishing a fulness of life, and, to speak symbolically, flowing into a belly, and bubbling forth rivers flowing irresistibly; and at other times, from things most remote, as sweet-smelling ointment[191], as Head Corner-stone[192]. But they also clothe It in forms of wild beasts, and attach to It identity with a Lion[193], and Panther[194], and say that it shall be a Leopard[195], and a rushing BearIbid.. But, I will also add, that which seems to be more dishonourable than all, and the most incongruous, viz. 12 that distinguished theologians have shewn it to us as representing Itself under the form of a worm[196]. Thus do all the godly-wise, and interpreters of the secret inspiration, separate the holy of holies[197] from the uninitiated and the unholy, to keep them undefined, and prefer the dissimilar description of holy things, so that Divine things should neither be easily reached by the profane, nor those who diligently contemplate the Divine imagery rest in the types as though they were true; and so Divine things should be honoured by the true negations, and by comparisons with the lowest things, which are diverse from their proper resemblance. There is then nothing absurd if they depict even the Heavenly Beings under incongruous dissimilar similitudes, for causes aforesaid. For probably not even we should have come to an investigation, from not seeing our way,—not to say to mystic meaning through an accurate enquiry into Divine things,—unless the deformity of the descriptions representing the Angels had shocked us, not permitting our mind to linger in the discordant representations, but rousing us utterly to reject the earthly proclivities, and accustoming us to elevate

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[186] Mal. iv. 2.
[187] Num. xxiv. 17; 2 Pet. i. 19.
[188] John i. 5.
[189] Exod. iii. 2.
[190] John vii. 38.
[191] Cant. i. 2.
[192] Eph. ii. 20.
[193] Hos. xiii. 8.
[194] Ibid. 7.
[195] Ibid. 8.
[196] Ps. xxii. 6.
[197] ἅγια τῶν ἅγιων.

ourselves through things that are seen, to their supermundane mystical meanings. Let these things suffice to have been said on account of the material and incongruous descriptions of the holy Angels in the Holy Oracles. And next, it is necessary to define what we think the Hierarchy is in itself, and what benefit those who possess a Hierarchy derive; from the same. But let Christ lead the
13 discourse—if it be lawful to me to say—He Who is mine,—the Inspiration of all Hierarchical revelation. And thou, my son, after the pious rule of our Hierarchical tradition, do thou religiously listen to things religiously uttered, becoming inspired through instruction in inspired things; and when thou hast enfolded the Divine things in the secret recesses of thy mind, guard them closely from the profane multitude as being uniform, for it is not lawful, as the Oracles say, to cast to swine the unsullied and bright and beautifying comeliness of the intelligible pearls.

CAPUT III.

What is Hierarchy? and what the use of Hierarchy?

Section I.

Hierarchy is, in my judgment, a sacred order and science and operation, assimilated, as far as attainable, to the likeness of God, and conducted to the illuminations granted to it from God, according to capacity, with a view to the Divine imitation. Now the God-becoming Beauty, as simple, as good, as source of initiation, is altogether free from any dissimilarity, and imparts its own proper light to each according to their fitness, and perfects in most Divine initiation, as becomes the undeviating moulding of those who are being initiated harmoniously to itself.

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Section II.

The purpose, then, of Hierarchy is the assimilation and union, as far as attainable, with God, having Him Leader of all religious science and operation, by looking unflinchingly to His most Divine comeliness, and copying, as far as possible, and by perfecting its own followers as Divine images, mirrors most luminous and without flaw, receptive of the primal light and the supremely Divine ray, and devoutly filled with the entrusted radiance, and again, spreading this radiance ungrudgingly to those after it, in accordance with the supremely Divine regulations. For it is not lawful for the Mystic Rites of sacred things, or for things religiously done, to practise anything whatever beyond the sacred regulations of their own proper function. Nor even must they attempt otherwise, if they desire to attain its deifying splendour, and look to it religiously, and are moulded after the example of each of the holy minds. He, then, who mentions Hierarchy, denotes a certain altogether Holy Order, an image of the supremely Divine freshness, ministering the mysteries of its own illumination in hierarchical ranks, and sciences, and assimilated to its own proper Head as far as lawful.

For each of those who have been called into the Hierarchy, find their perfection in being carried to the Divine imitation[198] in their own proper degree; and, what is more Divine than all, in becoming a fellow-worker[199] with God, as the Oracles say, and in shewing the Divine energy in himself manifested as far as possible. For it is an Hierarchical regulation that some are purified and that
15 others purify[200]; that some are enlightened and others enlighten[201]; that some are perfected and others perfect; the Divine imitation will fit each one in this fashion. The Divine blessedness, to speak after the manner of men, is indeed unstained by any dissimilarity[202], and is full of invisible light[203]—perfect[204], and needing no perfection; cleansing, illuminating, and perfecting, yea, rather a holy purification, and illumination, and perfection—above purification, above light, preeminently perfect, self-perfect source and cause of every Hierarchy, and elevated pre-eminently above every holy thing.

Section III.

It is necessary then, as I think, that those who are being purified should be entirely perfected, without stain, and be freed from all dissimilar confusion; that those who are being illuminated should be filled with the Divine Light, conducted to the habit and faculty of contemplation in all purity of mind; that those who are being initiated should be separated from the imperfect, and become recipients of that perfecting science of the sacred things contemplated. Further, that those who purify should impart, from their own abundance of purity, their own proper holiness; that those who illuminate, as being more luminous intelligences, whose function it is to- receive and to impart light, and who are joyfully filled with holy gladness, that these should overflow, in proportion to
16 their own overflowing light, towards those who are worthy of enlightenment; and that those who make perfect, as being skilled in the impartation of perfection, should perfect those being perfected, through the holy instruction, in the science of the holy things contemplated. Thus each rank of the Hierarchical Order is led, in its own degree, to the Divine co-operation, by performing, through grace and God-given power, those things which are naturally and supernaturally in the Godhead, and accomplished by It superessentially, and manifested hierarchically, for the attainable imitation of the God-loving Minds[205].

CAPUT IV.

198 Eph. v. 1.
199 1 Cor. iii. 9.
200 Ps. li. 9.
201 Ibid. cxix. 18.
202 Deut. vi. 4.
203 John xii. 46.
204 Matt. v. 48.
205 The Holy Angels.

What is meant by the appellation "Angels?"

Section I.

Now that the Hierarchy itself has been, in my judgment, sufficiently defined, we must next extol the Angelic Hierarchy, and we must contemplate, with supermundane eyes, its sacred formations, depicted in the Oracles, in order that we may be borne aloft to their Divinely resplendent simplicity, through the mystic representations, and may extol the source of all Hierarchical science with God-becoming reverence and with thanksgivings. First of all, however, let this truth be spoken
17 —that it was through goodness that the superessential Godhead, having fixed all the essences of things being, brought them into being. For this is the peculiar characteristic of the Cause of all things, and of goodness surpassing all, to call things being to participation of Itself, as each order of things being was determined from its own analogy. For all things being share in a Providence, which bubbles forth from the superessential Deity, Cause of all things. For they would not be, unless they had participated in the Essence and Origin of things being. All things then, without life, participate in It by their being. For the being of all things is the Deity, above being; things living participate in its life-giving power, above all life; things rational and intellectual participate in its self-perfect and preeminently perfect wisdom, above all reason and mind. It is evident, then, that all those Beings are around It, which have participated in It, in many forms.

Section II.

The holy orders, then, of the Heavenly Beings share in the supremely Divine participation, in a higher degree than things which merely exist, or which lead an irrational life, or which are rational like ourselves. For by moulding themselves intelligibly to the Divine imitation, and looking supermundanely to the supremely Divine likeness, and striving to mould their intellectual appearance, they naturally have more ungrudging communications with It, being near and ever moving upwards, as far as lawful, elevating themselves with the intensity of the Divine unswerving love, and receiving
18 the primal illuminations without earthly stain, and ranging themselves to these, and having their whole life intellectual. These, then, are they who, at first hand, and under many forms, participate in the Divine, and, at first hand, and under many forms, make known the supremely Divine Hiddenness. Wherefore, beyond all, they are deemed pre-eminently worthy of the appellation Angelic, on the ground that the supremely Divine illumination comes to them at first hand, and, through them, there pass to us manifestations above us. Thus, then, the Law, as the Word of God affirms, was given to us through the ministration of Angels[206]; and Angels led our illustrious fathers[207] before the Law, and after the Law, to the Divine Being, either by leading[208] them to what was to be done, and by converting them from error, and an unholy life, to the straight way of truth[209], or

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[206] Gal. iii. 18.
[207] Acts vii. 53.
[208] Gen. xxii. 12.
[209] Acts x. 3.

by making known to them sacred ordinances[210], or hidden visions, or supermundane mysteries[211], or certain Divine predictions through the Prophets[212].

Section III.

But if any one should say that Divine manifestations were made directly and immediately to some holy men[213], let him learn, and that distinctly, from the most Holy Oracles, that no one hath seen, nor ever shall see, the "hidden" τὸ κρύφιον of Almighty God as it is in itself[214]. Now Divine manifestations were made to the pious as befits revelations of God, that is to say, through certain
19 holy visions analogous to those who see them. Now the all-wise Word of God (Theologia) naturally calls Theophany that particular vision which manifests the Divine similitude depicted in itself as in a shaping of the shapeless, from the elevation of the beholders to the Divine Being, since through it a divine illumination comes to the beholders, and the divine persons themselves are religiously initiated into some mystery. But our illustrious fathers were initiated into these Divine visions, through the mediation of the Heavenly Powers. Does not the tradition of the Oracles describe the holy legislation of the Law, given to Moses, as coming straight from God, in order that it may teach us this truth, that it is an outline of a Divine and holy legislation? But the Word of God, in its Wisdom, teaches this also—that it came to us through Angels, as though the Divine regulation were laying down this rule, that, through the first, the second are brought to the Divine Being. For not only with regard to the superior and inferior minds, but even for those of the same rank, this Law has been established by the superessential supreme ordinance, that, within each Hierarchy, there are first, and middle, and last ranks and powers, and that the more divine are instructors and
20 conductors of the less, to the Divine access, and illumination, and participation.

Section IV.

But I observe that Angels first were initiated in the Divine mystery of the love of Jesus towards man, then, through them, the gift of its knowledge passed to us. Thus, for example, the most divine Gabriel instructed Zachariah, the Hierarch, that the son who was to be born to him, beyond hope, by Divine grace, should be a prophet of the God-incarnate work of the Lord Jesus, to be manifested to the world for its salvation, as becomes the Divine goodness; and he revealed to Mary, how, in her, should be born the supremely Divine mystery of the unutterable God-formation. Yet another Angel instructed Joseph, how, in very truth, should be fulfilled the things Divinely promised to his ancestor David. Another declared glad tidings to the shepherds, as being purified by their separation from the multitude, and their quiet life, and, with him, a multitude of the Heavenly Host announced to those on earth that often-sung doxology. Let us then ascend to the highest manifestations of light contained in the Oracles, for I perceive that even Jesus Himself, the superessential Cause of the

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210 Dan. vii. 16.
211 Ibid. 10.
212 2 Cor. xii. 2.
213 Matt. ii. 13.
214 John i. 18; 1 John iv. 12; 1 Tim. vi. 16.

super-heavenly Beings, when He had come to our condition, without change, did not overstep the good order which becomes mankind, which Himself arranged and took, but readily subjected Himself to the dispositions of the Father and God, through Angels; and, through their mediation, 21 was announced to Joseph the departure of the Son to Egypt, which had been arranged by the Father, and again the return to Judaea from Egypt. And through Angels we see Him subjecting Himself to the Father's decrees. For I forbear to speak, as addressing one who knows the teaching of our hierarchical tradition, both concerning the Angel who strengthened the Lord Jesus, or that even Jesus Himself, when He had come to manifest the good work of our beneficent salvation, was called Angel of Great Counsel. For, as He Himself says, after the manner of an Angel, "Whatsoever He heard from the Father, He announced to us."

CAPUT V.

For what reason all the Heavenly Beings are called, in common, Angels.

This, then, in our judgment, is the reason for the appellation Angelic in the Oracles. We must now, I suppose, enquire for what reason the theologians call all the Heavenly Beings together "Angels;" but when they come to a more accurate description of the supermundane orders, they name exclusively, "angelic rank," that which completes the full tale of the Divine and Heavenly Hosts. 22 Before this, however, they range pre-eminently, the Orders of Archangels, and the Principalities, the Authorities, and Powers, and as many Beings as the revealing traditions of the Oracles recognize as superior to them. Now, we affirm that throughout every sacred ordinance the superior ranks possess the illuminations and powers of their subordinates, but the lowest have not the same powers as those who are above them. The theologians also call the most holy ranks of the highest Beings "Angels," for they "also make known the supremely Divine illumination. But there is no reason to call the lowest rank of the celestial Minds, Principalities, or Thrones, or Seraphim. For it does not possess the highest powers, but, as it conducts our inspired Hierarchs to the splendours of the Godhead known to it; so also, the saintly powers of the Beings above it are conductors, towards the Divine Being, of that Order which completes the Angelic Hierarchies. Except perhaps some one might say this also, that all the angelic appellations are common, as regards the subordinate and superior communication of all the celestial powers towards the Divine likeness, and the gift of light from God. But, in order that the question may be better investigated, let us reverently examine the saintly characteristics set forth respecting each celestial Order in the Oracles.

23

CAPUT VI.

Which is the first Order of the Heavenly Beings? which the middle? and which the last?

How many, and of what sort, are the Orders of the supercelestial Beings, and how the Hierarchies are classified amongst themselves, I affirm, the deifying Author of their consecration alone distinctly knows; and further, that they know their own proper powers and illuminations, and their sacred and supermundane regularity. For it is impossible that we should know the mysteries of the supercelestial Minds and their most holy perfections, except, some one might say, so far as the Godhead has revealed to us, through them, as knowing perfectly their own condition. We, then, will utter nothing as from ourselves, but whatever angelic visions have been gazed upon by the holy Prophets of God, we, as initiated in these, will set forth as best we can. The Word of God has designated the whole Heavenly Beings as nine, by appellations, which shew their functions. These our Divine Initiator divides into three threefold Orders. He also says that that which is always around God is first and is declared by tradition to be united closely and immediately, to Him, before all the rest. For he says that the teaching of the Holy Oracles declares, that the most Holy Thrones, and the many-eyed and many-winged hosts, named in the Hebrew tongue Cherubim and Seraphim, are established immediately around God, with a nearness superior to all. This threefold order, then, our illustrious Guide spoke of as one, and of equal rank, and really first Hierarchy, than which there
24 is not another more Godlike or immediately nearer to the earliest illuminations of the Godhead. But he says, that which is composed of the Authorities, and Lordships, and Powers is second; and, as respects the lowest of the Heavenly Hierarchies, the Order of the Angels and Archangels and Principalities is third.

CAPUT VII.

Concerning the Seraphim and Cherubim and Thrones, and concerning their first Hierarchy.

Section I.

We, whilst admitting this as the arrangement of the holy Hierarchies, affirm, that every appellation of the celestial Minds denotes the Godlike characteristic of each; and those who know Hebrew affirm, that the holy designation of the Seraphim denotes either that they are kindling or burning; and that of Cherubim, a fulness of knowledge or stream of wisdom. Naturally, then, the first (order) of the Heavenly Hierarchies is ministered by the most exalted Beings, holding, as it does, a rank which is higher than all, from the fact, that it is established immediately around God, and that the first-wrought Divine manifestations and perfections pass earlier to it, as being nearest. They are called, then, “Burning,” and Thrones, and Stream of Wisdom—by a name which sets forth their
25 Godlike conditions. The appellation of Seraphim plainly teaches their ever moving around things Divine, and constancy, and warmth, and keenness, and the seething of that persistent, indomitable, and inflexible perpetual motion, and the vigorous assimilation and elevation of the subordinate, as giving new life and rekindling them to the same heat; and purifying through fire and burnt-offering, and the light-like and light-shedding characteristic which can never be concealed or consumed, and

remains always the same, which destroys and dispels every kind of obscure darkness. But the appellation of the Cherubim denotes their knowledge and their vision of God, and their readiness to receive the highest gift of light, and their power of contemplating the super-Divine comeliness in its first revealed power, and their being filled anew with the impartation which maketh wise, and their ungrudging communication to those next to them, by the stream of the given wisdom. The appellation of the most exalted and pre-eminent Thrones denotes their manifest exaltation above every grovelling inferiority, and their supermundane tendency towards higher things; and their unswerving separation from all remoteness; and their invariable and firmly-fixed settlement around the veritable Highest, with the whole force of their powers; and their receptivity of the supremely Divine approach, in the absence of all passion and earthly tendency, and their bearing God; and
26 the ardent expansion of themselves for the Divine receptions.

Section II.

This, then, is the revelation of their names, so far as we can give it; and we ought to say what we think their Hierarchy is. For I suppose we have sufficiently shewn above, that the purpose of every Hierarchy is an unswerving devotion to the divine imitation of the Divine Likeness, and that every Hierarchical function is set apart for the sacred reception and distribution of an undefiled purification, and Divine Light, and perfecting science.

And now I pray that I may speak worthily of the most exalted Minds—how the Hierarchy amongst them is exhibited through the Oracles.

One must consider, then, that the Hierarchy is akin, and in every respect like, to the first Beings, who are established after the Godhead, who gave them Being, and who are marshalled, as it were, in Its very vestibule, who surpass every unseen and seen created power. We must then regard them as pure, not as though they had been freed from unholy stains and blemishes, nor yet as though they were unreceptive of earthly fancies, but as far exalted above every stain of remissness and every inferior holiness, as befits the highest degree of purity—established above the most Godlike powers, and clinging unflinchingly to their own self-moved and same-moved rank in their invariable love of God, conscious in no respect whatever of any declivity to a worse condition, but having the unsullied fixity of their own Godlike identity—never liable to fall, and always unmoved; and
27 again, as "contemplative," not contemplators of intellectual symbols as sensible, nor as being led to the Divine Being by the varied texture of holy representations written for meditation, but as being filled with all kinds of immaterial knowledge of higher light, and satiated, as permissible, with the beautifying and original beauty of super-essential and thrice manifested contemplation, and thus, being deemed worthy of the Communion with Jesus, they do not stamp pictorially the deifying similitude in divinely-formed images, but, as being really near to Him, in first participation of the knowledge of His deifying illuminations; nay more, that the imitation of God is given to them in the highest possible degree, and they participate, so far as is allowable to them, in His deifying and philanthropic virtues, in the power of a first manifestation; and, likewise as "perfected," not as being illuminated with an analytic science of sacred variety, but as being filled with a first and pre-eminent deification, as beseems the most exalted science of the works of God, possible in Angels. For, not through other holy Beings, but being ministered from the very Godhead, by the

immediate elevation to It, by their power, and rank, surpassing all, they are both established near the All-Holy without any shadow of turning, and are conducted for contemplation to the immaterial and intelligible comeliness, as far as permissible, and are initiated into the scientific methods of the works of God, as being first and around God, being ministered, in the highest degree, from the
28 very source of consecration.

Section III.

This, then, the theologians distinctly shew (viz.) that the subordinate Orders of the Heavenly Beings are taught by the superior, in due order, the deifying sciences; and that those who are higher than all are illuminated from Godhead itself, as far as permissible, in revelations of the Divine mysteries. For they introduce some of them as being religiously instructed, by those of a higher rank, that He, Who was raised to Heaven as Man, is Lord of the Heavenly Powers and King of Glory; and others, as questioning Jesus Himself, as desiring to be instructed in the science of His Divine work on our behalf, and Jesus Himself teaching them immediately, and shewing to them, at first hand, His beneficent work out of love to man. For "I," He says, "am speaking of righteousness and judgment of Salvation." Now I am astonished that even the first of the Beings in Heaven, and so far above all, should reverently strive after the supremely Divine illuminations, as intermediate Beings. For they do not ask directly, "Wherefore are Thy garments red? " but they first raise the question among themselves, shewing that they desire to learn, and crave the deifying knowledge, and not anticipating the illumination given after a Divine procedure.

The first Hierarchy, then, of the Heavenly Minds is purified, and enlightened, and perfected, by
29 being ministered from the very Author of initiation, through its elevation to It immediately, being filled, according to its degree, with the altogether most holy purification of the unproachable Light of the pre-perfect source of initiation, unstained indeed by any remissness, and full of primal Light, and perfected by its participation in first-given knowledge and science. But to sum up, I may say this, not inappropriately, that the reception of the supremely Divine Science is, both purification, and enlightenment, and perfecting,—purifying, as it were, from ignorance, by the knowledge of the more perfect revelations imparted to it according to fitness, and enlightening by the self-same Divine knowledge, through which it also purifies, that which did not before contemplate the things which are now made manifest through the higher illumination; and perfecting further, by the self-same Light, through the abiding science of the mysteries made clearly manifest.

Section IV.

This, then, according to my science, is the first rank of the Heavenly Beings which encircle and stand immediately around God; and without symbol, and without interruption, dances round His eternal knowledge in the most exalted ever-moving stability as in Angels; viewing purely many and blessed contemplations, and illuminated with simple and immediate splendours, and filled with Divine nourishment,—many indeed by the first-given profusion, but one by the unvariegated
30 and unifying oneness of the supremely Divine banquet, deemed worthy indeed of much participation and co-operation with God, by their assimilation to Him, as far as attainable, of their excellent

habits and energies, and knowing many Divine things pre-eminently, and participating in supremely Divine science and knowledge, as is lawful. Wherefore the Word of God has transmitted its hymns to those on earth, in which are Divinely shewn the excellency of its most exalted illumination. For some of its members, to speak after sensible perception, proclaim as a "voice of many waters," "Blessed is the glory of the Lord from His place" and others cry aloud that frequent and most august hymn of God, "Holy, Holy, Holy, Lord of Sabaoth, the whole earth is full of His glory." These most excellent hymnologies of the supercelestial Minds we have already unfolded to the best of our ability in the "Treatise concerning the Divine Hymns," and have spoken sufficiently concerning them in that Treatise, from which, by way of remembrance, it is enough to produce so much as is necessary to the present occasion, namely, "That the first Order, having been illuminated, from this the supremely Divine goodness, as permissible, in theological science, as a Hierarchy reflecting that Goodness transmitted to those next after it," teaching briefly this, "That it is just and right that the august Godhead — Itself both above praise, and all-praiseworthy—should be known and extolled by the God-receptive minds, as is attainable; for they as images of God are, as the Oracles
31 say, the Divine places of the supremely Divine repose; and further, that It is Monad and Unit tri-subsistent, sending forth His most kindly forethought to all things being, from the super-heavenly Minds to the lowest of the earth; as super-original Origin and Cause of every essence, and grasping all things super-essentially in a resistless embrace.

CAPUT VIII.

Concerning Lordships and Powers and Authorities, and concerning their middle Hierarchy.

Section I.

Let us now pass to the middle Order of the Heavenly Minds, gazing, as far as we may, with supermundane eyes upon those Lordships, and the truly terrible visions of the Divine Authorities and Powers. For each appellation of the Beings above us manifests their God-imitating characteristics of the Divine Likeness. I think, then, that the explanatory name of the Holy Lordships denotes a certain unslavish elevation, free from all grovelling subserviency, as becomes the free, not submitting itself in any way whatever to one of the tyrannical dissimilarities, as a cruel Lordship; superior to every kind of cringing slavery, indomitable to every subserviency, and elevated above every dissimilarity, ever aspiring to the true Lordship, and source of Lordship; and moulding, as an image of goodness, itself, and those after it, to its Lordly bearing, as attainable, turning itself wholly to
32 none of the things that vainly seem, but to the Lordly Being, and ever sharing in the Lordly Likeness of God, to its utmost ability; and the appellation of the Holy Powers denotes a certain courageous and unflinching virility, for all those Godlike energies within them—not feebly weak for the reception of any of the Divine illuminations vouchsafed to it—vigorously conducted to the Divine imitation, not forsaking the Godlike movement through its own unmanliness, but unflinchingly

looking to the superessential and powerful-making power, and becoming a powerlike image of this, as far as is attainable, and powerfully turned to this, as Source of Power, and issuing forth to those next in degree, in gift of Power, and in likeness to God; and that the appellation of the Holy Authorities, of the same rank as the Divine Lordships and Powers, (denotes) the beautiful and unconfused good order, with regard to the Divine receptions, and the discipline of the supermundane and intellectual authority, not using the authoritative powers imperiously for base purposes, but conducted indomitably, with good order, towards Divine things, and conducting those after it benignly, and assimilated, as far as permissible, to the Authoritative Source of authority, and making this visible, as is possible to Angels, in the well-ordered ranks of the authoritative power within it. The middle Order of the Heavenly Minds having these Godlike characteristics, is purified and illuminated and perfected in the manner described, by the Divine illuminations vouchsafed to it at second hand, through the first Hierarchical Order, and passing through this middle as a secondary
33 manifestation.

Section II.

No doubt, as regards that message, which is said to pass through one angel to another, we may take it as a symbol of a perfecting completed from afar, and obscured by reason of its passage to the second rank. For, as men skilled in our sacred initiations say, the fulness of Divine things manifested directly to ourselves is more perfecting than the Divine contemplations imparted through others. Thus, I think, the immediate participation of the Angelic ranks elevated in first degree to God, is more clear than those perfected through the instrumentality of others. Wherefore by our sacerdotal tradition, the first Minds are named perfecting, and illuminating, and purifying Powers of the subordinate, who are conducted, through them, to the superessential Origin of all things, and participate, as far as is permissible to them, in the consecrating purifications, and illuminations, and perfections. For, this is divinely fixed absolutely by the Divine source of order that, through the first, the second partake of the supremely Divine illuminations. This you will find declared by the theologians in many ways. For, when the Divine and Paternal Love towards man whilst chastening, in a startling manner, His people Israel, for their religious preservation, after delivering them to terrible and savage nations for correction, by various leadings of His guided people to better things, both liberated them from their misery, and mildly led them back, through His
34 compassion, to their former state of comfort; one of the theologians, Zechariah, sees one of the first Angels, as I think, and near God, (for the Angelic appellation is common, as I said, to them all), learning from God Himself the comforting words, as they are called, concerning this matter; and another Angel, of inferior rank, advancing to meet the first, as for reception and participation of enlightenment: then, by him instructed in the Divine purpose as from a Hierarch, and charged to reveal to the theologian that Jerusalem should be abundantly occupied by a multitude of people. And another theologian, Ezekiel, says that this was righteously ordained by the glorious Deity Itself, seated above the Cherubim. For Paternal Love towards man, conducting Israel as we have said through chastisement to better things, by a righteousness worthy of God, deemed right to separate the guilty from the guiltless. This is first revealed to one after the Cherubim; him who was bound about the loins with a sapphire, and wore displayed the robe coming down to the feet, as a Hierarchical symbol. But the Divine Government enjoins the other Angels, who bore the battle-axes,

to be instructed from the former, as to the Divine judgment in this matter. For, to one, He said that he should go through the midst of Jerusalem, and place the sign upon the forehead of the innocent
35 men, but to the others; "Go into the city after him and strike, and draw not back your eyes, but to every one upon whom is the sign draw not near."

What would any one say concerning the Angel, who said to Daniel, "The word has gone forth?" or concerning him the first, who took the fire from the midst of the Cherubim, or what is more remarkable than this for shewing the good order amongst the Angels, that the Cherubim casts the fire into the hands of him who wears the sacred vestment; or concerning Him Who called the most divine Gabriel, and said to him, "Make this man understand the vision," or whatever else is recorded by the holy theologians concerning the Godlike order of the Heavenly Hierarchies; by being assimilated to which, as far as possible, the discipline of our Hierarchy will have the Angelic comeliness, as it were, in reflection, moulded through it, and conducted to the superessential Source of order in every Hierarchy.

CAPUT IX.

Concerning the Principalities, Archangels, and Angels, and concerning their last Hierarchy.

Section I.

There remains for our reverent contemplation a Division which completes the Angelic Hierarchies,
36 that divided into the Godlike Principalities, Archangels, and Angels. And I think it necessary, to declare first the meaning of their sacred appellations to the best of my ability. For that of the Heavenly Principalities manifests their princely and leading function, after the Divine example, with order religious and most befitting the Princely, and their being wholly turned to the super-princely Prince, and leading others in princely fashion, and being moulded, as far as possible, to that prince-making Princedom Itself, and to manifest its superessential princely order, by the regularity of the princely powers.

Section II.

The (Order) of the Holy Archangels is of the same rank with the heavenly Principalities. For there is one Hierarchy and Division, as I said, of them and the Angels. But since there is not a Hierarchy which does not possess first and middle and last powers, the holy order of Archangels occupies the middle position in the Hierarchy between the extremes, for it belongs alike to the most holy Principalities and to the holy Angels; to the Principalities because it is turned in a princely fashion to the superessential Princedom, and is moulded to It as far as attainable, and unites the Angels after the fashion of its own well-regulated and marshalled and invisible leadings; and it belongs to the Angels, because it is of the messenger Order, receiving hierarchically the Divine illuminations

from the first powers, and announcing the same to the Angels in a godly manner, and, through Angels, manifesting to us, in proportion to the religious aptitude of each of the godly persons
37 illuminated. For the Angels, as we have already said, complete the whole series of Heavenly Minds, as being the last Order of the Heavenly Beings who possess the Angelic characteristic; yea, rather, they are more properly named Angels by us than those of higher degree, because their Hierarchy is occupied with the more manifest, and is more particularly concerned with the things of the world. For the very highest Order, as being placed in the first rank near the Hidden One, we must consider as directing in spiritual things the second, hiddenly; and that the second, which is composed of the holy Lordships and Powers and Authorities, leads the Hierarchy of the Principalities and Archangels and Angels, more clearly indeed than the first Hierarchy, but more hiddenly than the Order after it, and the revealing order of the Principalities, Archangels, and Angels, presides, through each other, over the Hierarchies amongst men, in order that the elevation, and conversion, and communion, and union with God may be in due order; and, further, also that the procession from God vouchsafed benignly to all the Hierarchies, and passing to all in common, may be also with most sacred regularity. Hence, the Word of God has assigned our Hierarchy to Angels, by naming Michael as Ruler of the Jewish people, and others over other nations. For the Most High established borders
38 of nations according to number of Angels of God.

Section III.

But if any one should say, "How then were the people of the Hebrews alone conducted to the supremely Divine illuminations?" we must answer, that we ought not to throw the blame of the other nations wandering after those which are no gods upon the direct guidance of the Angels, but that they themselves, by their own declension, fell away from the direct leading towards the Divine Being, through self-conceit and self-will, and through their irrational veneration for things which appeared to them worthy of God. Even the Hebrew people are said to have suffered the same thing; for He says, "Thou I hast cast away knowledge of God, and hast gone after thine own heart." For neither have we a life governed by necessity, nor on account of the free will of those who are objects of providential care, are the Divine rays of the providential illumination blunted; but the inaptitude of the mental visions makes the overflowing light-gift of the paternal goodness, either altogether unparticipated or inpenetrable to their resistance, or makes the participations of the one fontal ray, diverse, small, or great, obscure, or brilliant, although that ray is one and simple, and always the same and ever overflowing; for even if, over the other nations (from whom we also have emerged to that boundless and bounteous sea of Divine Light, which is readily-expanded for the ready
39 reception of all), certain not alien gods were wont to preside; yet there is one Head of all, and to this, the Angels, who religiously direct each nation, conduct those who follow them. Let us consider Melchizedek as being a Hierarch, most dear to God; (not of gods which are not, but of the truly most high God); for the godly-wise did not call Melchizedek simply dear to God, but also Priest, in order that they may clearly shew to the wise, that not only was he himself turned to the true God, but further that he was guide to others, as Hierarch of the elevation to the true and only Godhead.

Section IV.

Let me also recall this to your Hierarchical judgment—that both to Pharaoh, from the Angel who presided over the Egyptians, and to the Babylonian Prince, from his own Angel, the watchful and ruling care of the Providence and Lordship over all, was interpreted in visions; and for those nations, the worshippers of the true God were appointed leaders, for the interpretation of things shaped by Angelic visions revealed from God through Angels to holy men akin to the Angels, Daniel and Joseph. For there is one Prince and Providence over all. And never must we think that the Godhead is leader of Jews by lot, and that Angels, independently, or as of equal rank, or in opposition, or that certain other gods, preside over the other nations. But that particular phrase of the Divine Word
40 must be accepted according to the following sacred intention; not as though God had divided government amongst men, with other gods, or Angels, and had been elected by lot to the government and leadership of Israel, but in this sense—whilst the one Providence of Highest over all, assigned all mankind, savingly, to the directing conduct of their own Angels, yet Israel, almost alone in comparison with all, turned himself to the Light-gift, and recognition of the true Lord-Hence the Word of God, as shewing that Israel elected himself for the worship of the true God, says this, "He became Lord's portion;" and as indicating that he was assigned equally with the other nations, to one of the holy Angels, for the recognition, through him, of the Head of all, said "That Michael became leader of the (Jewish) people," demonstrating distinctly that there is one Providence of the whole, superessentially established above all the powers, unseen and seen, and that all the Angels who preside over each nation, elevate, as far as possible, those who follow them with a willing mind, to It as their proper Head.

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CAPUT X.

A Repetition and Summary of the Angelic discipline.

Section I.

We have concluded, then, that the most reverend Order of the Minds around God, ministered by the perfecting illumination through its immediate elevation to it, is purified, and illuminated, and perfected by a gift of light from the Godhead, more hidden and more manifest—more hidden, indeed, as being more intelligible, and more simplifying, and more unifying; more manifest, as being a first gift and a first manifestation, and more complete, and more affused to it as transparent. And from this (Order) again, in due degree, the second, and from the second, the third, and from the third, our Hierarchy, is reverently conducted to the super-original Origin and End of all good order, according to the self-same law of well-ordered regularity, in Divine harmony and proportion.

Section II.

Now all Angels are interpreters of those above them, the most reverend, indeed, of God, Who moves them, and the rest, in due degree, of those who have been moved by God. For, to such an extent has the superessential harmony of all things provided for the religious order and the regulated conduct of each of the rational and intellectual beings, that each rank of the Hierarchies, has been placed in sacred order, and we observe every Hierarchy distributed into first, and middle, and last Powers. But to speak accurately, He distinguished each Division itself, by the same Divine
42 harmonies; wherefore the theologians say that the most Divine Seraphim cry one to another, indicating distinctly, as I think by this, that the first impart their knowledge of divine things to the second.

Section III.

I might add this not inappropriately, that each heavenly and human mind has within itself its own special first, and middle, and last ranks, and powers, manifested severally in due degree, for the aforesaid particular mystical meanings of the Hierarchical illuminations, according to which, each one participates-, so far as is lawful and attainable to him, in the most spotless purification, the most copious light, the pre-eminent perfection. For there is nothing that is self-perfect, or absolutely without need of perfecting, except the really Self-perfect and preeminently Perfect.

CAPUT XI.

For what reason all the Heavenly Beings, in common, are called Heavenly Powers.

Section I.

Now that we have defined these things, it is worthy of consideration for what reason we are accustomed to call all the Angelic Beings together, Heavenly Powers. For it is not possible to say, as we may of the Angels, that the Order of the holy Powers is last of all. The Orders of the superior
43 Beings share in the saintly illumination. of the last; but the last in no wise of the first; and on this account all the Divine Minds are called Heavenly Powers, but never Seraphim and Thrones and Lordships. For the last do not enjoy the whole characteristics of the highest. For the Angels, and those above the Angels—Archangels, and Principalities, and Authorities,—placed by the Word of God after the Powers, are often in common called by us, in conjunction with the other holy Beings, Heavenly Powers.

Section II.

But we affirm that, whilst often using the appellation, Heavenly Powers, for all in common, we do not introduce a sort of. confusion of the characteristics of each Order. But, inasmuch as all the

Divine Minds, by the supermundane description given of them, are distributed into three,—into essence, and power, and energy,—when we speak of them all, or some of them, indiscriminately, as Heavenly Beings or Heavenly Powers, we must consider that we manifest those about whom we speak in a general way, from their essence or power severally. For we must not apply the superior characteristic of those holy Powers, whom we have already sufficiently distinguished, to the Beings which are entirely inferior to them, so as to overthrow the unconfused order of the Angelic ranks. For according to the correct account which we have already frequently given, the superior Orders
44 possess abundantly the sacred characteristics of the inferior, but the lowest do not possess the superior completeness of the more reverend, since the first-manifested illuminations are revealed to them, through the first Order, in proportion to their capacity.

CAPUT XII.

Why the Hierarchs amongst men are called Angels.

Section I.

But this is sometimes also asked by diligent contemplators of the intelligible Oracles; Inasmuch as the lowest Orders do not possess the completeness of the superior, for what reason is our Hierarch named by the Oracles, “Angel of the Sovereign Lord?”

Section II.

Now the statement, as I think, is not contrary to what has been before defined; for we say that the last lack the complete and pre-eminent Power of the more reverend Divisions; for they participate in the partial and analogous, according to the one harmonious and binding fellowship of all things. For example, the rank of the holy Cherubim participates in higher wisdom and knowledge, but the Divisions of the Beings beneath them, participate, they also, in wisdom and knowledge, but nevertheless partially, as compared with them, and in a lower degree. For the participation of
45 wisdom and knowledge throughout is common to all the minds which bear the image of God; but the being near and first, or second and inferior, is not common, but, as has been determined for each in its own degree. This also one might safely define respecting all the Divine Minds; for, as the first possess abundantly the saintly characteristics of the inferior, so the last possess those of the superior, not indeed in the same degree, but subordinately. There is, then, as I think, nothing absurd, if the Word of God calls our Hierarch, Angel, since he participates, according to his own capacity, in the messenger characteristic of the Angels, and elevates himself, as far as attainable to men, to the likeness of their revealing office.

Section III.

But you will find that the Word of God calls gods, both the Heavenly Beings above us, and the most beloved of God, and holy men amongst us, although the Divine Hiddenness is transcendently elevated and established above all, and no created Being can. properly and wholly be said to be like unto It, except those intellectual and rational Beings who are entirely and wholly turned to Its Oneness as far as possible, and who elevate themselves incessantly to Its Divine illuminations, as far as attainable, by their imitation of God, if I may so speak, according to their power, and are deemed worthy of the same divine name.

46

CAPUT XIII.

For what reason the Prophet Isaiah is said to have been purified by the Seraphim.

Section I.

Come, then, let us examine this as best we can, why the Seraphim is said to be sent to one of the Theologians; for some one may object, that not one of the inferior Angels, but he, the enrolled amongst the most reverend Beings, cleanses the Prophet.

Section II.

Some, then, affirm that, according to the definition already given of the mutual relation of all the Minds, the Logion does not name one of the highest around God, as having come for the cleansing of the Theologian, but that some one of the Angels, placed over us as a sacred Minister of the Prophet's cleansing, is called by the same name. as the Seraphim, on the ground that the removal of the faults spoken of, and the restoration of him who was cleansed for the Divine mission, was through fire; and they say that the Logion speaks simply of one of the Seraphim, not one of those who are established around God, but one of the Powers set over us for the purpose of cleansing.

Section III.

Now another man brought forward to me a by no means foolish defence of the present position.
47 For he said that that great one, whoever he was,—the Angel who formed this vision for the purpose of teaching the theologian Divine things,—referred his own cleansing function to God, and after God, to the first working Hierarchy. And was not this statement certainly true? For he who said this, affirmed that the supremely Divine Power in visiting all, advances and penetrates all irresistibly, and yet is invisible to all, not only as being superessentially elevated above all, but as secretly

transmitting its providential energies to all; yea, rather, it is manifested to all the intellectual Beings in due degree, and by conducting Its own gift of Light to the most reverend Beings, through them, as first, It distributes in due order to the subordinate, according to the power of each Division to bear the vision of God; or to speak more strictly, and through familiar illustrations (for if they fall short of the Glory of God, Who is exalted above all, yet they are more illustrating for us), the distribution of the sun’s ray passes with easy distribution to first matter, as being more transparent than all, and, through it with greater clearness, lights up its own splendours; but when it strikes more dense materials, its distributed brilliancy becomes more obscure, from the inaptitude of the materials illuminated for transmission of the gift of Light, and from this it is naturally contracted, so as to almost entirely exclude the passage of Light. Again, the heat of fire transmits itself chiefly to things that are more receptive, and yielding, and conductive to assimilation to itself; but, as regards repellent opposing substances, either it leaves none, or a very light, trace of its fiery energy;
48 and further, when through substances favourable to its proper action, it comes in contact with things not congenial,—first, it perchance makes things easily changed to heating hot, and through them heats proportionately either water or something else which is not easily heated. After the same rule, then, of Nature’s well-ordered method, the regulation of all good order, both visible and invisible, manifests supernaturally the brightness of its own gift of Light, in first manifestation to the most exalted Beings, in abundant streams, and through these, the Beings after them partake of the Divine ray. For these, as knowing God first, and striving preeminently after Divine virtue, and to become first-workers, are deemed worthy of the power and energy for the imitation of God, as attainable, and these benevolently elevate the beings after them to an equality, as far as possible, by imparting ungrudgingly to them the splendour which rests upon themselves, and these again to the subordinate, and throughout each Order, the first rank imparts its gift to that after it, and the Divine Light thus rests upon all, in due proportion, with providential forethought. There is, then, for all those who are illuminated, a Source of illumination, viz., God, by nature, and really, and properly, as Essence of Light, and Cause of Being, and Vision itself; but, by ordinance, and for Divine imitation, the relatively superior (is source) for each after it, by the fact, that the Divine rays are poured through it to that. All the remaining Angelic Beings, then, naturally regard the highest Order of the Heavenly
49 Minds as source, after God, of every God-knowledge and God-imitation, since, through them, the supremely Divine illumination is distributed to all, and to us. Wherefore, they refer every holy energy of Divine imitation to God indeed as Cause, but to the first Godlike Minds, as first agents and teachers of things Divine.

The first Order, then, of the holy Angels possesses, more than all, the characteristic of fire, and the streaming distribution of supremely Divine wisdom, and the faculty of knowing the highest science of the Divine illuminations, and the characteristic of Thrones, exhibiting their expansion for the reception of God; and the ranks of the subordinate Beings possess indeed the empyrean, the wise, the knowing, the God-receptive, faculty, but subordinately, and by looking to the first, and through them, as being deemed worthy of the Divine imitation in first operation, are conducted to the attainable likeness of God. The aforesaid holy characteristics, then, which the Beings after them possess, through the first, they attribute to those Beings themselves, after God, as Hierarchs.

Section IV.

He who said this, used to affirm, that this vision was shewn to the Theologian, through one of the holy and blessed Angels set over us, and that from his illuminating direction, he was elevated to
50 that intellectual contemplation in which he saw the most exalted Beings seated (to speak symbolically) under God, and with God, and around[215] God, and the super-princely[216] Eminence elevated unspeakably above them and all, seated on high in the midst of the superior Powers. The Theologian then learned, from the things seen, that, as compared with every super-essential pre-eminence, the Divine Being was seated incomparably above every visible and invisible power, yea, even that It is exalted above all, as the Reality of all things, as Absolute—not even like to the first of created Beings;—further also, that It is source and essentiating Cause, and unalterable Fixity of the undissolved continuance of all things, from, Which is both the being and the well-being of the most exalted Powers themselves. Then he revealed that the Godlike powers of the most holy Seraphim, themselves, whose sacred appellation signifies the Fiery, concerning which we shall shortly speak as best we can, conducted the elevations of the empyrean power to the Divine likeness. And, the holy Theologian, by viewing the description of free and most exalted elevation of the sixfold wings to the Divine Being in first, middle, and last conceptions, and further, their endless feet and many faces, and their extended wings—one under their feet, and the other over their faces, as seen in vision, and the perpetual movement of their middle wings—was brought to the intelligible knowledge of the things seen, since there was manifested to him the power of the most exalted
51 minds for deep penetration and contemplation, and the sacred reverence which they have, supermundanely, for the bold and courageous and unattainable scrutiny into higher and deeper mysteries; and of the incessant and high-flying perpetual movement of their Godlike energies in due proportion. But he was also taught the hidden mysteries of that supremely Divine and much esteemed Hymn of Praise—whilst the Angel who formed the vision imparts, as far as possible, his own sacred knowledge to the Theologian. He also taught him this, that the participation, as far as attainable, in the supremely Divine and radiant purity, is a purification to the pure however pure; and it being accomplished from the very Godhead by most exalted causes, for all the sacred Minds by a superessential hiddenness, is in a manner more clear, and exhibits and distributes itself, in a higher degree, to the highest powers around It; but with regard to the second, or us, the lowest mental powers, as each is distant from, as regards the Divine likeness, so It contracts its brilliant illumination to the single unknowable of its own hiddenness. And it illuminates the second, severally, through the first; and, if one must speak briefly, it is firstly brought from hiddenness to manifestation through the first powers. This, then, the Theologian was taught by the Angel who was leading him to Light—that purification, and all the supremely Divine operations, illuminating through the first Beings, are distributed to all the rest, according to the relation of each for the deifying participations.
52 Wherefore he reasonably attributed to the Seraphim, after God, the characteristic of purification by fire. There is nothing, then, absurd, if the Seraphim is said to purify the Prophet. For, as God purifies all, by being cause of every purification, yea, rather (for I use a familiar illustration) just as our Hierarch, when purifying or enlightening through his Leitourgoi or Priests, is said himself to purify and enlighten, since the Orders consecrated through him attribute to him their own proper sacred operations; so also the Angel who effected the purification of the Theologian attributes his

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[215] John 1. 1.
[216] Or super-original.

own purifying science and power to God, indeed, as Cause, but to the Seraphim as first-operating Hierarch; as any one might say with Angelic reverence, whilst teaching one who was being purified by him, “There is a preeminent Source, and Essence, and Worker, and Cause of the cleansing wrought upon you from me, He Who brings both the first Beings into Being, and holds them together by their fixity around Himself, and keeps them without change and without fall, moving them to the first participations of His own Providential energies (for this, He Who taught me these things used to say, shews the mission of the Seraphim), but as Hierarch and Leader after God, the Marshal of the most exalted Beings, from whom I was taught to purify after the example of God — this is he, who cleanses thee through me, through whom the Cause and Creator of all cleansing brought forth His own provident energies from the Hidden even to us.” These things, then, he taught me,
53 and I impart them to thee. Let it be a part of thy intellectual and discriminating skill, either, to acquit each of the causes assigned from objection, and to honour this before the other as having likelihood and good reason, and perhaps, the truth; or, to find out from yourself something more allied to the real truth, or to learn from another; (God, of course, giving expression, and Angels supplying it;) and to reveal to us, the friends of Angels, a view more luminous if it should be so, and to me specially welcome.

CAPUT XIV.

What the traditional number of the Angels signifies.

This also is worthy, in my opinion, of intellectual attention, that the tradition of the Oracles concerning the Angels affirms that they are thousand thousands, and myriad myriads, accumulating and multiplying, to themselves, the supreme limits of our numbers, and, through these, shewing clearly, that the ranks of the Heavenly Beings cannot be numbered by us. For many are the blessed hosts of the supermundane minds, surpassing the weak and contracted measurement of our material number, and being definitely known by their own supermundane and heavenly intelligence and science alone, which is given to them in profusion by the supremely Divine and Omniscient Framer of Wisdom, and essentiating Cause and connecting Force, and encompassing Term of all created
54 things together.

CAPUT XV.

What are the morphic likenesses of the Angelic Powers? what the fiery? what the anthromorphic? what are the eyes? what the nostrils? what the ears? what the mouths?

what the touch? what the eyelids? what the eyebrows? what the prime? what the teeth? what the shoulders? what the elbows and the hands? what the heart? what the breasts? what the back? what the feet? what the wings? what the nakedness? what the robe? what the shining raiment? what the sacerdotal? what the girdles? what the rods? what the spears? what the battle-axes? what the measuring lines? what the winds? what the clouds? what the brass? what the electron? what the choirs? what the clapping of hands? what the colours of different stones? what the appearance of the lion? what the appearance of the ox? what the appearance of the eagle? what the horses? what the varieties of coloured horses? what the rivers? what the chariots? what the wheels? what the so-called joy of the Angels?

Section I.

Come, then, let us at last, if you please, rest our mental vision from the strain of lofty contemplation, befitting Angels, and descend to the divided and manifold breadth of the many-shaped variety of the Angelic forms, and then return analytically from the same, as from images, to the simplicity
55 of the Heavenly Minds. But let this first be made plain to you, that the explanations of the sacredly depicted likenesses represent the same ranks of the Heavenly Beings as sometimes ruling, and, at other times, as being ruled; and the last, ruling, and the first, being ruled; and the same, as has been said, having first, and middle, and last powers —without introducing anything absurd into the description, according to the following method of explanation. For if indeed we were to say that some are ruled by those above them, and then that they rule the same, and that those above, whilst ruling those below, are ruled by those same who are being ruled, the thing would manifestly be absurd, and mixed with all sorts of confusion. But if we say that the same rule and are ruled, but no longer the self-same, or from the self-same, but that each same is ruled by those before, and rules those below, one might say appropriately that the Divinely pictured presentations in the Oracles may sometimes attribute, properly and truly, the very same, both to first, and middle, and last powers. Now the straining elevation to things above, and their being drawn unswervingly around each other, as being guardians of their own proper powers, and that they participate in the providential faculty to provide for those below them by mutual communication, befit truly all the Heavenly Beings, although some, pre-eminently and wholly, as we have often said, and others partially and subordinately.

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Section II.

But we must keep our discourse within bounds, and must search, in our first explanation of the types, for what reason the Word of God prefers the sacred description of fire, in preference to almost every other. You will find it, then, representing not only wheels of fire, but also living creatures of fire, and men, flashing, as it were, like lightning, and placing around the Heavenly Beings themselves heaps of coals of fire, and rivers of flame flowing with irresistible force; and also it says that the thrones are of fire; and that the most exalted Seraphim glow with fire, it shews from their appellation, and it attributes the characteristic and energy of fire to them, and throughout, above and below, it

prefers pre-eminently the representation by the image of fire. I think, then, the similitude of fire[217] denotes the likeness of the Heavenly Minds to God in the highest degree; for the holy theologians frequently describe the superessential and formless essence by fire, as having many likenesses, if I may be permitted to say so, of the supremely Divine property, as in things visible. For the sensible fire is, so to speak, in everything, and passes through everything unmingled, and springs from all, and whilst all-luminous, is, as it were, hidden, unknown, in its essential nature, when there is no material lying near it upon which it may shew its proper energy. It is both uncontrollable and 57 invisible, self-subduing all things, and bringing under its own energy anything in which it may happen to be; varying, imparting itself to all things near it, whatever they may be; renewing by its rousing heat, and giving light by its uncovered illuminations; invincible, unmingled, separating, unchangeable, elevating, penetrating, lofty; subject to no grovelling inferiority, ever moving, self-moving, moving other things, comprehending, incomprehended, needing no other, imperceptibly increasing itself, displaying its own majesty to the materials receiving it; energetic, powerful, present to all invisibly, unobserved, seeming not to be, and manifesting itself suddenly according to its own proper nature by friction, as it were by a sort of seeking, and again flying away impalpably, undiminished in all the joyful distributions of itself. And one might find many characteristics of fire, appropriate to display the supremely Divine Energy, as in sensible images. The Godly-wise, then, knowing this, depict the celestial Beings from fire, shewing their Godlikeness, and imitation of God, as far as attainable.

Section III.

But they also depict them under the likeness of men[218], on account of the intellectual faculty, and their having powers of looking upwards, and their straight and erect form, and their innate faculty of ruling and guiding, and whilst being least, in physical strength as compared with the other powers 58 of irrational creatures, yet ruling over all by their superior power of mind, and by their dominion in consequence of rational science, and their innate unslavishness and indomitableness of soul. It is possible, then, I think, to find within each of the many parts of our body harmonious images of the Heavenly Powers, by affirming that the powers of vision denote the most transparent elevation towards the Divine lights, and again, the tender, and liquid, and not repellent, but sensitive, and pure, and unfolded, reception, free from all passion, of the supremely Divine illuminations.

Now the discriminating powers of the nostrils denote the being able to receive, as far as attainable, the sweet-smelling largess beyond conception, and to distinguish accurately things which are not such, and to entirely reject.

The powers of the ears denote the participation and conscious reception of the supremely Divine inspiration.

The powers of taste denote the fulness of the intelligible nourishments, and the reception of the Divine and nourishing streams.

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[217] Le Cratyle de Platon, i. 302.
[218] Gen. xxxii. 24.

The powers of touch denote the skilful discrimination of that which is suitable or injurious.

59 The eyelids and eyebrows denote the guarding of the conceptions which see God.

The figures of manhood and youth denote the perpetual bloom and vigour of life.

The teeth denote the dividing of the nourishing perfection given to us; for each intellectual Being divides and multiplies, by a provident faculty, the unified conception given to it by the more Divine for the proportionate elevation of the inferior.

The shoulders and elbows, and further, the hands, denote the power of making, and operating, and accomplishing.

The heart again is a symbol of the Godlike life, dispersing its own life-giving power to the objects of its forethought, as beseems the good.

The chest again denotes the invincible and protective faculty of the life-giving distribution, as being placed above the heart.

The back, the holding together the whole productive powers of life.

The feet denote the moving and quickness, and skilfulness of the perpetual movement advancing towards Divine things. Wherefore also the Word of God arranged the feet of the holy Minds under their wings; for the wing displays the elevating quickness and the heavenly progress towards higher things, and the superiority to every grovelling thing by reason of the ascending, and the lightness of the wings denotes their being in no respect earthly, but undefiledly and lightly raised to the
60 sublime; and the naked and unshod denotes the unfettered, agile, and unrestrained, and free from all external superfluity, and assimilation to the Divine simplicity, as far as attainable.

Section IV.

But since again the simple and variegated wisdom both clothes the naked, and distributes certain implements to them to carry, come, let us unfold, according to our power, the sacred garments and implements of the celestial Minds. The shining and glowing raiment, I think, signifies the Divine likeness after the image of fire, and their enlightening, in consequence of their repose in Heaven, where is the Light, and their complete illuminating intelligibly, and their being illuminated intellectually[219]; and the sacerdotal robe denotes their conducting to Divine and mystical visions, and the consecration of their whole life. And the girdles signify the guard over their productive powers, and the collected habit of being turned uniformly to It, and being drawn around Itself by an unbroken identity, in a well-ordered circle.

Section V.

219 See Maximus D.N. c. 4. s. 1.

The rods signify the kingly and directing faculty, making all things straight. The spears and the battle-axes denote the dividing of things unlike, and the sharp and energetic and drastic operation of the discriminating powers. The geometrical and technical articles denote the founding, and
61 building, and completing, and whatever else belongs to the elevating and guiding forethought for the subordinate Orders. But sometimes the implements assigned to the holy Angels are the symbols of God's judgments to ourselves; some, representing His correcting instruction or avenging righteousness, others, freedom from peril, or end of education, or resumption of former well-being, or addition of other gifts, small or great, sensible or intelligible. Nor would a discriminating mind, in any case whatever, have any difficulty in properly adapting things visible to things invisible.

Section VI.

But the fact that they are named winds denotes their rapid action, passing almost instantaneously to all things, and their transporting movement in passing from above to below, and again from below to above, their elevating the second to the height above, and moving the first to a common and provident advance of the inferior Orders. But perhaps some one would say that the appellation of wind, to the aerial spirit, also denotes the Divine likeness of the Heavenly Minds; for this also bears a likeness and type of the supremely Divine energy (as we have demonstrated more fully in the symbolic theology, in our explanation of the four elements) in accordance with the moving and
62 life-producing, and the rapid and resistless development of Nature, and the Hiddenness of the moving sources and terminations to us unknown and invisible. For He says, "Thou knowest not whence it cometh nor whither it goeth." But also the Word of God attributes to them the appearance of a cloud, signifying, through this, that the holy minds are filled super-mundanely with the hidden Light, receiving the first manifestation without boasting over it as such, which they distribute ungrudgingly to the second, as a secondary manifestation, and in proportion to capacity; yea, further, that the productive, and life-producing, and increasing, and perfecting power is enshrined in them, after the fashion of the intelligible production of showers, which summons the receptive womb of the earth, by fruitful rains, to the life-giving pangs of birth.

Section VII.

Also, the Word of God attributes to the Heavenly Beings a likeness to Brass, Electron, and many-coloured stones. Electron, as being partly like gold, partly like silver, denotes the incorruptible, as in gold, and unexpended, and undiminished, and spotless brilliancy, and the brightness, as in silver, and a luminous and heavenly radiance. But to the Brass, according to the reasons assigned, must be attributed either the likeness of fire or that of gold.

63 We must consider that the many-coloured appearances of stones denote either as white, the luminous; or as red, the fiery; or as yellow, the golden; or as green, the youthful and the full grown; and within each likeness you will find an explanation which teaches the inner meaning of the typical images.

But since, I think, according to our power, this has been sufficiently said, let us pass to the sacred explanation of the Divine representations of the Heavenly Minds through wild beasts[220]. We must

[220] Ezek. i. 10.

consider that the shape of a Lion[221] signifies the leading, and robust, and indomitable, and the assimilation, as far as possible, to the unutterable Godhead, by the concealment of the intellectual footprints[222], and by the mystically modest covering of the path, leading to It, during Divine illumination.

Section VIII.

The Image of the Ox[223] denotes the strong and the mature, turning up the intellectual furrows for the reception of the heavenly and productive showers; and the Horns, the guarding and indomitable.

The representation of the Eagle[224] denotes the kingly, and soaring, and swift in flight, and quickness in search of the nourishment which makes strong, and wanness, and agility, and cleverness; and
64 the unimpeded, straight, and unflinching gaze towards the bounteous and brilliant splendour of the Divine rays of the sun, with the robust extension of the visual powers.

That of Horses represents obedience and docility, and of those who are white, brilliancy, and as especially congenial to the Divine Light; but of those who are dark blue, the Hidden; and of those red, the fiery and vigorous; and of the piebald, the uniting of the extremes by the power passing through them, and joining the first to the second, and the second to the first, reciprocally and considerately.

Now if we did not consult the proportion of our discourse, we might, not inappropriately, adapt the particular characteristics of the aforesaid living creatures, and all their bodily representations to the Heavenly Powers, upon the principle of dissimilar similitudes; for instance, their appearance of anger, to intellectual manliness, of which anger is the remotest echo, and their desire, to the Divine love; and to speak summarily, referring all the sensible perceptions, and many parts of irrational beings, to the immaterial conceptions and unified Powers of the Heavenly Beings. Now not only is this sufficient for the wise, but even an explanation of one of the dissimilar representations would be sufficient for the accurate description of similar things, after the same fashion.

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Section IX.

But we must examine the fact that rivers are spoken of, and Wheels and Chariots attached to the Heavenly Beings. The rivers of fire signify the supremely Divine streams furnishing to them an ungrudging and incessant flow, and nourishing the productive powers of life; the chariots, the conjoined communion of those of the same rank; the wheels being winged, and advancing without turning and without deviation, the power of their advancing energy within a straight and direct path, towards the same unflinching and straight swoop of their every intellectual track, supermundanely straight and direct way. Also it is possible to explain, after another mystical

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[221] Ibid.
[222] The Lion was said to erase his footsteps by his tail.
[223] Ezek. i. 10.
[224] Ibid.

meaning, the sacred description of the intellectual wheels; for the name Gel, Gel, is given to them, as the theologian says. This shews, according to the Hebrew tongue, revolutions and revelations. For the Empyrean and Godlike wheels have revolutions, indeed, by their perpetual movement around the Good Itself; but revelations, by the manifestation of things hidden, and by the elevation of things at our feet, and by the descending procession of the sublime illuminations to things below. There remains for accurate explanation, the statement respecting the rejoicing of the Heavenly Orders; for they are utterly incapable of our impassioned pleasure. Now they are said to rejoice with God over the discovery of what was lost, as befits their Divine good nature, and that Godlike
66 and ungrudging rejoicing over the care and salvation of those who are turned to God; and that joy, beyond description, of which also holy men often partake, whilst the deifying illuminations of the Deity rest upon them. Let it suffice, then, to have said this much concerning the Divine representations, which, no doubt, falls short of their accurate explanation, but which will prevent us, I think, from being servilely entangled in the resemblance of the types. But if you should say that we have not mentioned in order the whole Angelic Powers, or operations, or likenesses, depicted in the Oracles, we answer in truth, that we do not possess the supermundane science of some; and further, in regard to them, we have need of another to conduct to light and to reveal. Other things, however, as being parallel to the things said, we have omitted, out of regard to the symmetry of the discourse; and the hiddenness, beyond our capacity, we have honoured by silence.

St. Michael and All Angels, 1898.

67

ECCLESIASTICAL HIERARCHY.

CAPUT I.

To my Fellow Presbyter Timothy. Dionysius the Presbyter.

What is the traditional view of the Ecclesiastical Hierarchy and what is its purpose?

Section I.

We must, then, most pious of pious sons, demonstrate from the supermundane and most sacred Oracles and traditions, that ours is a Hierarchy of the inspired and Divine and Deifying science, and of operation, and of consecration, for those who have been initiated with the initiation of the sacred revelation derived from the hierarchical mysteries. See, however, that you do not put to scorn things most holy (Holy of Holies); but rather treat them reverently, and you will honour the things of the hidden God by intellectual and obscure researches, carefully guarding them from the

participation and defilement of the uninitiated, and reverently sharing holy things with the holy alone, by a holy enlightenment. For thus, as the Word of God has taught us who feast at His Banquet, even Jesus Himself—the most supremely Divine Mind and superessential, the Source and Essence, and most supremely Divine Power of every Hierarchy and Sanctification and Divine
68 operation—illuminates the blessed Beings who are superior to us, in a manner more clear, and at the same time more intellectual, and assimilates them to His own Light, as far as possible; and by our love of things beautiful elevated to Him, and which elevates us, folds together our many diversities, and after perfecting into a uniform and Divine life and habit and operation, holily bequeaths the power of the Divine Priesthood; from which by approaching to the holy exercise of the priestly office, we ourselves become nearer to the Beings above us, by assimilation, according to our power, to their abiding and: unchangeable holy steadfastness; and thus by looking upwards to the blessed and supremely Divine self of Jesus, and reverently gazing upon whatever. we are permitted to see, and illuminated with the knowledge of the visions, we shall be able to become, as regards the science of Divine mysteries, purified and purifiers; images of Light, and workers, with God, perfected and perfecting.

Section II.

Then what is the Hierarchy of the Angels[225] and Archangels, and of supermundane Principalities and Authorities, Powers and Lordships, and Divine Thrones, or of the Beings of the same ranks as the Thrones—which the Word of God declares to be near, and always about God, and with[226] God, naming them in the Hebrew tongue Cherubim and Seraphim—by pondering the sacred ranks and
69 divisions of their Orders and Hierarchies, you will find in the books we have written—not as befits their dignity but to the best of our ability—and as the Theology of the most holy Scriptures guided, when they extolled their Hierarchy. Nevertheless, it is necessary to say this, that both that, and every Hierarchy extolled now by us, has one and the same power, throughout the whole Hierarchical transaction; and that the Hierarch himself, according to his essence, and analogy, and rank, is initiated in Divine things, and is deified and imparts to the subordinates, according to the meetness of each for the sacred deification which comes to him from God; also that the subordinates follow the superior, and elevate the inferior towards things in advance; and that some go before, and, as far as possible, give the lead to others; and that each, as far as may be, participates in the truly Beautiful, and Wise, and Good, through this the inspired and sacerdotal harmony.

But the Beings and ranks above us, of whom we have already made a reverent mention, are both incorporeal, and their Hierarchy is both intelligible and supermundane; but let us view our Hierarchy, comformably to ourselves, abounding in the variety of the sensible symbols, by which, in proportion to our capacity, we are conducted, hierarchically according to our measure, to the uniform deification —God and Divine virtue. They indeed, as minds, think, according to laws laid down for themselves;
70 but we are led by sensible figures to the Divine contemplations, as is possible to us. And, to speak truly, there is One, to Whom all the Godlike aspire, but they do not partake uniformly of this One

[225] See Epistle to Trallians.
[226] John i. 1.

and the Same, but as the Divine balance distributes to each the meet inheritance. Now these things have been treated more systematically in the Treatise concerning "Intelligible and Sensible[227]." But now I will attempt to describe our Hierarchy, both its source and essence, as best I can; invoking Jesus, the source and Perfecting of all Hierarchies.

Section III.

Every Hierarchy, then, is, according to our august tradition, the whole account of the sacred things falling under it, a most complete summary of the sacred rites of this or that Hierarchy, as the case may be. Our Hierarchy, then, is called, and is, the comprehensive system of the whole sacred rites included within it, according to which the divine Hierarch, being initiated, will have the communication of all the most sacred things within himself, as chief of Hierarchy. For as he who speaks of Hierarchy speaks of the order of the whole sacred rites collectively, so he, who mentions Hierarch, denotes the inspired and godly man—the skilled in all sacred knowledge—in whom the whole Hierarchy is clearly completed and recognized within himself.

71 Head of this Hierarchy is the Fountain of Life, the Essence of Goodness, the one Triad, Cause of things that be, from Which both being and well-being come to things that be, by reason of goodness[228]. Of this most supremely Divine blessedness —exalted beyond all, the threefold Monad, the really Being,—the Will, inscrutable to us, but known to Itself, is the rational preservation of beings amongst us and above us; but that (preservation) cannot otherwise take place, except those who are, being saved are being deified. Now the assimilation to, and union with, God, as far as attainable, is deification. And this is the common goal of every Hierarchy,—the clinging love towards God and Divine things divinely and uniformly ministered; and previous to this, the complete and unswerving removal of things contrary, the knowledge of things as they are in themselves; the vision and science of sacred truth; the inspired communication of the uniform perfection of the One Itself, as far as attainable; the banquet of contemplation, nourishing intelligibly, and deifying every man elevated towards it.

Section IV.

Let us affirm, then, that the supremely Divine Blessedness, the essential Deity, the Source of deification, from Which comes the deification of those deified, bequeathed, by Divine Goodness,
72 the Hierarchy, for preservation, and deification of all rational and intellectual Beings. And to the supermundane and blessed inheritances there is bequeathed something more immaterial and intellectual (for Almighty God does not move them to things divine, from without, but intelligibly, since they are illuminated as to the most Divine will from within, with brilliancy pure and immaterial), but to us—that which has been bequeathed to them, uniformly, and enveloped, is bequeathed from the Divinely transmitted Oracles, in a variety and multitude of divisible symbols, as we are able to receive it. For the Divinely transmitted Oracles are essence of our Hierarchy. And

[227] Ap. C. viii. 16.
[228] Creation through goodness—not necessity.

we affirm that these Oracles—all such as were given from our godly initiators in inspired Letters of the Word of God —are most august; and further, whatever our leaders have revealed to us from the same holy men, by a less material initiation, and already akin, as it were, to the Heavenly Hierarchy, from mind to mind, through the medium of speech, corporeal, indeed, but nevertheless more immaterial, without writing. Nor did the inspired Hierarchs transmit these things, in conceptions clear to the commonalty of worshippers, but in sacred symbols. For it is not every one that is hallowed; nor, as the Oracles affirm, does knowledge belong to all.

73

Section V.

Necessarily, then, the first leaders of our Hierarchy, after having been filled themselves with the sacred gift, from the superessential Godhead, and sent, by the supremely Divine Goodness, to extend the same gift successively, and, as godly, earnestly desiring themselves the elevation and deification of those after them, presented to us—by their written and unwritten revelations—in accordance with their sacred injunctions, things supercelestial, by sensible images, the enfolded, by variety and multitude, and things Divine, by things human, and things immaterial, by things material, and the superessential, by things belonging to us. Nor did they do this merely on account of the unhallowed, to whom it is not permitted even to touch the symbols, but because our Hierarchy is, as I said, a kind of symbol adapted to our condition, which needs things sensible, for our more Divine elevation from these to things intelligible. Nevertheless the reasons of the symbols have been revealed to the Divine initiators, which it is not permitted to explain to those who are yet being initiated, knowing that the Lawgivers of things divinely transmitted deliberately arranged the Hierarchy in well-established and unconfused ranks, and in proportionate and sacred distributions of that which was convenient to each, according to fitness. Wherefore trusting in thy sacred promises (for it is a pious duty to recall them to thy recollection) — that, since every Hierarchical sacred word is of binding force, thou wilt not communicate to any other but those Godlike initiators of
74 the same rank with thyself, and wilt persuade them to promise, according to hierarchical regulation, to touch pure things purely, and to communicate the mysteries of God to the godly alone, and things perfect to those capable of perfection, and things altogether most holy to the holy, I have entrusted this Divine gift to thee, in addition to many other Hierarchical gifts.

CAPUT II.

I. *Concerning things done in Illumination.*

We have, then, reverently affirmed that this is the purpose of our Hierarchy, viz., our assimilation and union with God, as far as attainable. And, as the Divine Oracles teach, we shall attain this only by the love and the religious performance of the most worshipful Commandments. For He says: "He[229] that loveth Me will keep My Word, and My Father will love him, and we will come unto

[229] John xiv. 23.

him, and will make Our abode with him.” What, then, is source of the religious performance of the most august commandments? Our preparation for the restitution of the supercelestial rest, which forms the habits of our souls into an aptitude for the reception of the other sacred sayings and doings[230], the transmission of our holy and most divine regeneration[231]. For, as our illustrious Leader used to say, the very first movement of the mind towards Divine things is the willing reception of
75 Almighty God, but the very earliest step of the religious reception towards the religious performance of the Divine commandments is the unutterable operation of our being from God. For if our[232] being from God is the Divine engendering, never would he know, and certainly never perform, any of the Divine instructions, who had not had his beginning to be in God. To speak after the manner of men, must we not first begin to be, and then to do, our affairs? Since he, who does not exist at all, has neither movement nor even beginning; since he, who in some way exists, alone does, or suffers, those things suitable to his own nature. This, then, as I think, is clear. Let us next contemplate the Divine symbols of the birth in God. And I pray, let no uninitiated person approach the sight[233]; for neither is it without danger to gaze upon the glorious rays of the sun with weak eyes, nor is it without peril to put our hand to things above us. For right was the priesthood of the Law, when rejecting Osias, because he put his hand to sacred things; and Korah, because to things sacred above his capacity; and Nadab and Abihu, because they treated things, within their own province, unholily.

76

II. *Mysterion of Illumination.*

Section I.

The Hierarch, then, wishing that all men whatsoever should be saved by their assimilation towards God, and come to recognition of truth, proclaims to all the veritable Good News, that God being compassionate towards those upon earth, out of His own proper and innate goodness, deigned Himself to come to us with outstretched arms, by reason of loving-kindness towards men; and, by the union with Him, to assimilate, like as by fire, things that have been made one, in proportion to their aptitude for deification. “For as many as received Him, to them gave He power to become children of God—to those who believe on His Name, who were begotten, not of bloods, nor of will of flesh, but of God[234].”

Section II.

He, who has felt a religious longing to participate in these truly supermundane gifts, comes to some one of the initiated, and persuades him to act as his conductor to the Hierarch. He then professes wholly to follow the teaching that shall be given to him, and prays him to undertake the superintendence of his introduction, and of all his after life. Now he, though religiously longing

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230 Ibid. i. 13.
231 Ibid. iii. 5.
232 See Baptismal Offices.
233 C. 2. s. 62.
234 Coptic Con. II. 40; Ap. C. lib. viii. c. 38.

for his salvation, when he measures human infirmity against the loftiness of the undertaking, is suddenly seized with a shivering and sense of incapacity, nevertheless, at last, he agrees, with a
77 good grace, to do what is requested, and takes and leads him to the chief Hierarch.

Section III.

He, then, when with joy he has received, as the sheep upon his shoulders, the two men, and has first worshipped, glorifies with a mental thanksgiving and bodily prostration the One beneficent Source, from Which, those who are being called, are called, and those who are being saved, are saved.

Section IV.

Then collecting a full religious assembly into the sacred place, for co-operation, and common rejoicing over the man's salvation, and for thanksgiving for the Divine Goodness, he first chants a certain hymn, found in the Oracles, accompanied by the whole body of the Church; and after this, when he has kissed the holy table, he advances to the man before him, and demands of him, what has brought him here?

Section V.

When the man, out of love to God, has confessed, according to the instruction of his sponsor, his ungodliness, his ignorance of the really beautiful, his insufficiency for the life in God, and prays, through his holy mediation, to attain to God and Divine things, he (the Hierarch) testifies to him, that his approach ought to be entire, as to God Who is All Perfect, and without blemish; and when he has expounded to him fully the godly course of life, and has demanded of him, if he would thus
78 live,—after his promise he places his right hand upon his head, and when he has sealed him, commands the priests to register the man and his sponsor.

Section VI.

When these have enrolled the names, he makes a holy prayer, and when the whole Church have completed this with him, he looses his sandals, and removes his clothing, through the Leitourgoi. Then, when he has placed him facing the west and beating his hands, averted towards the same quarter, he commands him thrice to breathe scorn upon Satan, and further, to profess the words of the renunciation. When he has witnessed his threefold renunciation, he turns him back to the east, after he has professed this thrice; and when he has looked up to heaven, and extended his hands thitherward, he commands him to be enrolled under Christ, and all the Divinely transmitted Oracles of God. When the man has done this, he attests again for him his threefold profession, and again, when he has thrice professed, after prayer, he gives thanks, and lays his hand upon him.

Section VII.

When the Deacons have entirely unclothed him, the Priests bring the holy oil of the anointing. Then he begins the anointing, through the threefold sealing, and for the rest assigns the man to the Priests, for the anointing of his whole body, while himself advances to the mother of filial adoption, and when he has purified the water within it by the holy invocations, and perfected it by three cruciform
79 effusions of the altogether most pure Muron[235], and by the same number of injections of the all holy Muron, and has invoked the sacred melody of the inspiration of the God-rapt Prophets, he orders the man to be brought forward; and when one of the Priests, from the register, has announced him[236] and his surety, he is conducted by the Priests near the water to the hand of the Hierarch, being led by the hand to him. Then the Hierarch, standing above, when the Priests have again called aloud near the Hierarch within the water the name of the initiated, the Hierarch dips him three times, invoking the threefold Subsistence of the Divine Blessedness, at the three immersions and emersions of the initiated. The Priests then take him, and entrust him to the Sponsor and guide of his introduction; and when they, in conjunction with him, have cast over the initiated appropriate clothing, they lead him again to the Hierarch, who, when he has sealed the man with the most Divinely operating Muron, pronounces him to be henceforward partaker of the most Divinely initiating Eucharist.

80

Section VIII.

When he has finished these things, he elevates himself from his progression to things secondary, to the contemplation of things[237] first, as one, who, at no time or manner, turns himself to any other thing whatever than those which are peculiarly his own, but from things Divine to Divine,—is persistently and always ranging himself under the banner of the supremely Divine Spirit.

III. *Contemplation.*

Section I.

This initiation, then, of the holy birth in God, as in symbols, has nothing unbecoming or irreverent, nor anything of the sensible images, but (contains) enigmas of a contemplation worthy of God, likened to physical and human images. For how should it appear misleading? Even when the very divine meaning of the things done is passed over in silence,[238] the divine Instruction might convince, religiously pursuing as it does the good life of the candidate, enjoining upon him the purification from every kind of evil, through a virtuous and Divine life, by the physical cleansing through the

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[235] μύπος is the *unguent* prepared from myrrh, μυποθεγγὴς is shining with such *unguent*, and μυροσταγὴς (μυπος and σταζω) dripping with ditto. Ap. Con. lib. ii. c. 14.

[236] Syr. Doc. p. 60. Clark.

[237] From outward signs to inward grace.

[238] Catechism.

agency of water in a bodily form. This symbolic teaching then of the things done, even if it had nothing more divine, would not be without religious value, as I think, introducing a discipline of a well-regulated life, and. suggesting mysteriously, through the total bodily purification by water,
81 the complete purification from the evil life.

Section II.

Let this, then, be, for the uninitiated, a conducting guidance of the soul, which separates, as is meet things sacred and uniform from multiplicity, and apportions the harmonious elevation to the Orders severally in turn. But we, who have ascended by sacred gradations to the sources of the things performed, and have been religiously taught these (sources), shall recognize of what moulds they are the reliefs, and of what invisible things they are the likenesses. For, as is distinctly shewn in the Treatise concerning "Intelligible and Sensible," sacred things in sensible forms are copies of things intelligible, to which they lead and shew the way; and things intelligible are source and science of things hierarchical cognizable by the senses.

Section III.

Let us affirm, then, that the goodness of the Divine Blessedness is always in the same condition and manner, unfolding the beneficent rays of its own light upon all the intellectual visions without grudging. Should, then, the self-choosing self-sufficiency of the contemplators either turn away from the light contemplated, by closing, through love of evil, the faculties for enlightenment naturally implanted within it, it would be separated from the light present to it, not turned away, but shining
82 upon it when shortsighted and turning its face from light generously running to it; or should it overstep the bounds of the visible given to it in due proportion, and rashly undertake to gaze upon the rays superior to its vision, the light indeed will do nothing beyond its proper functions, but it, by imperfectly approaching thing's perfect, would not attain to things unsuitable, and, by stupidly disregarding the due proportion, would fail through its own fault.

But, as I said, the Divine Light is always unfolded beneficently to the intellectual visions, and it is possible for them to seize it when present, and always being most ready for the distribution of things appropriate, in a manner becoming God. To this imitation the divine Hierarch is fashioned, unfolding to all, without grudging, the luminous rays of his inspired teaching, and, after the Divine example, being most ready to enlighten the proselyte, neither using a grudging nor an unholy wrath for former back-slidings or excess, but, after the example of God, always enlightening by his conducting light those who approach him, as becomes a Hierarch, in fitness, and order, and in proportion to the aptitude of each for holy things.

Section IV.

But, inasmuch as the Divine Being is source of sacred order, within which the holy Minds regulate themselves, he, who recurs to the proper view of Nature, will see his proper self in what he was originally, and will acquire this, as the first holy gift, from his recovery to the light. Now he, who
83 has well looked upon his own proper condition with unbiassed eyes, will depart from the gloomy recesses of ignorance, but being imperfect he will not, of his own accord, at once desire the most perfect union and participation of God, but little by little will be carried orderly and reverently through things present to things more forward, and through these to things foremost, and when perfected, to the supremely Divine summit. An illustration of this decorous and sacred order is the modesty of the proselyte, and his prudence in his own affairs in having the sponsor as leader of the way to the Hierarch. The Divine Blessedness receives the man, thus conducted, into communion with Itself, and imparts to him the proper light as a kind of sign, making him godly and sharer of the inheritance of the godly, and sacred ordering; of which things the Hierarch's seal, given to the proselyte, and the saving enrolment of the priests are a sacred symbol, registering him amongst those who are being saved, and placing in the sacred memorials, beside himself also his sponsor,—the one indeed, as a true lover of the life-giving way to truth and a companion of a godly guide, and the other, as an unerring conductor of his follower by the Divinely-taught directions.

84

Section V.

Yet it is not possible to hold, conjointly, qualities thoroughly opposed, nor that a man who has had a certain fellowship with the One should have divided lives, if he clings to the firm participation in the One; but he must be resistless and resolute, as regards all separations from the uniform. This it is which the teaching of the symbols reverently and enigmatically intimates, by stripping the proselyte, as it were, of his former life, and discarding to the very utmost the habits within that life, makes him stand naked and barefoot, looking away towards the west, whilst he spurns, by the aversion of his hands, the participations in the gloomy baseness, and breathes out, as it were, the habit of dissimilarity which he had acquired, and professes the entire renunciation of everything contrary to the Divine likeness. When the man has thus become invincible and separate from evil, it turns him towards the east, declaring clearly that his position and recovery will be purely in the Divine Light, in the complete separation from baseness; and receiving his sacred promises of entire consort with the One, since he has become uniform through love of the truth. Yet it is pretty evident, as I think, to those versed in Hierarchical matters, that things intellectual acquire the unchangeableness of the Godlike habit, by continuous and persistent struggles towards one, and by the entire destruction and annihilation of things contrary. For it is necessary that a man should not only depart from every kind of baseness, but he must be also bravely obdurate and ever fearless
85 against the baneful submission to it. Nor must he, at any time, become remiss in his sacred love of the truth, but with all his power persistently and perpetually be elevated towards it, always religiously pursuing his upward course, to the more perfect mysteries of the Godhead.

Section VI.

Now you may see the distinct illustrations of these things in the religious rites performed by the Hierarch. For the Godlike Hierarch starts with the holy anointing, and the Priests under him complete

the Divine service of the Chrism, summoning in type the man initiated to the holy contests, within which he is placed under Christ as Umpire: since, as God, He is Institutor of the awards of contest, and as wise, He placed its laws, and as generous, the prizes suitable to the victors. And this is yet more Divine, since as good, He devotedly entered the lists with them, contending, on behalf of their freedom and victory, for their power over death and destruction, he who is being initiated will enter the contests, as those of God, rejoicing, and abides by the regulations of the Wise, and contends according to them, without transgression holding fast the hope of the beautiful rewards, as being
86 enrolled under a good Lord and Leader of the awards: and when after following in the Divine footsteps of the first of athletes, through goodness, he has overthrown, in his struggles after the Divine example, the energies and impulses opposed to his deification, he dies with Christ—to speak mystically —to sin, in Baptism.

Section VII.

And consider attentively, I pray, with what appropriateness the holy symbols are presented. For since death is with us not an annihilation of being, as others surmise, but the separating of things united, leading to that which is invisible to us, the soul indeed becoming invisible through deprivation of the body, and the body, through being buried in earth in consequence of one of its bodily changes, becoming invisible to human ken, appropriately, the whole covering by water would be taken as an image of death, and the invisible tomb. The symbolical teaching, then, reveals in mystery that the man baptized according to religious rites, imitates, so far as Divine imitation is attainable to men, by the three immersions in the water, the supremely Divine death of the Life-giving Jesus, Who spent three days and three nights in the tomb, in Whom, according to the mystical and secret teaching of the sacred text, the Prince of the world found nothing.

87

Section VIII.

Next, they throw garments, white as light, over the man initiated. For by his manly and Godlike insensibility to contrary passions, and by his persistent inclination towards the One, the unadorned is adorned, and the shapeless takes shape, being made brilliant by his luminous life.

But the perfecting unction of the Muron makes the man initiated of good odour, for the holy perfecting of the Divine birth unites those who have been perfected to the supremely Divine Spirit. Now the overshadowing which makes intelligibly of a good savour, and perfect, as being most unutterable, I leave to the mental consciousness of those who are deemed worthy of the sacred and deifying participation of the Holy Spirit within their mind.

At the conclusion of all, the Hierarch calls the man initiated to the most Holy Eucharist, and imparts to him the communion of the perfecting mysteries.

CAPUT III.

I. *Concerning things accomplished in the Synaxis.*

Courage, then, since we have made mention of this (Eucharist) which we may not pass over to celebrate any other Hierarchical function in preference to it. For according to our illustrious Leader, it is “initiation of initiations,” and one must first lay down the Divine description of it, before the
88 rest, from the inspired and hierarchical science of the Oracles, and then be borne by the supremely Divine Spirit to its sacred contemplation. First, let us reverently consider this; for what reason that, which is common also to the other Hierarchical initiations, is pre-eminently attributed to it, beyond the rest; and it is uniquely called, “Communion and Synaxis,” when each consecrating function both collects our divided lives into uniform deification, and gives communion and union with the One, by the Godlike folding together of our diversities. Now we affirm that the Perfecting by the communications of the other Hierarchical symbols springs from the supremely Divine and perfecting gifts of it. For it scarcely ever happens, that any Hierarchical initiation is completed without the most Divine Eucharist, as head of the things done in each, ministering the collecting of the person initiated to the One, and completing his communion with God, by the Divinely transmitted gift of the perfecting mysteries. If, then, each of the Hierarchical initiations, being indeed incomplete, will not make perfect our communion and our gathering to the One, even its being initiation is precluded on account of the lack of completeness. Now since the imparting of the supremely Divine mysteries to the man initiated is the head and tail of every initiation, naturally then the Hierarchical judgment hit upon an appellation propel to it, from the truth of the facts. Thus, for instance, with regard to
89 the holy initiation of the Divine birth; since it imparts first-Light, and is head of all the Divine illuminations, we celebrate the true appellation from the enlightening effected. For, though it be common to all Hierarchical functions to impart the gift of sacred light to those initiated, yet it[239] gave to me the power to see first, and through its first light I am enlightened to gaze upon the other religious rites. Having said this, let us minutely investigate and examine hierarchically the accurate administration and contemplation of the most pure initiation, in every particular.

II. *Mysterion[240] of Synaxis, that is, Communion.*

The Hierarch, having completed a reverent prayer, near the Divine Altar, starts with the incensing, and proceeds to every part of the enclosure of the sacred place; he then returns to the Divine Altar, and begins the sacred chanting of the Psalms, the whole ecclesiastical assembly chanting, with him, the sacred language of the Psalter. Next follows the reading of the Holy Scriptures by the Leitourgoi. After these readings the catechumens quit the sacred enclosure, as well as the “possessed,” and the penitents. But those who are deemed worthy of the sight and participation of the Divine Mysteries
90 remain. Of the Leitourgoi, some stand near the closed gates of the sanctuary, whilst others perform some other duty of their own rank. But chosen members of the ministering Order with the Priests lay the holy Bread and the Cup of Blessing upon the Divine Altar, whilst the universal Song[241] of

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[239] Baptism, Ap. C. lib. 3, c. 16.

[240] See Traicté de la Liturgie ou S. Messe selon l’usage et la forme des apostres, et de leur disciple Sainct Denys, Apostre des François, par. Gilb. Genebrard, archevesque d’Aix.

[241] Ap. C. lib. 8, s. 12, Lit. of Dionysius, p. 189.

Praise is being professed beforehand by the whole body of the Church. Added to these, the Divine Hierarch makes a sacred prayer, and proclaims the holy Peace to all. When all have kissed each other, the mystical proclamation of the holy tablets is performed. When the Hierarch and the Priests have washed their hands in water, the Hierarch stands in the midst of the Divine Altar, and the chosen Deacons alone, with the Priests, stand around. The Hierarch, when he has sung the sacred works of God, ministers things most divine, and brings to view the things sung, through the symbols reverently exposed[242], and when he has shewn the gifts of the works of God[243], he first proceeds to the sacred participation of the same, and turns and exhorts the others. When he has received and distributed the supremely Divine Communion, he terminates with a holy thanksgiving; whilst the multitude have merely glanced at the Divine symbols alone, he is ever conducted by the Divine Spirit, as becomes a Hierarch, in the purity of a Godlike condition, to the holy sources of the things
91 performed, in blessed and intelligible visions.

III. *Contemplation.*

Section I.

Here then, too, O excellent son, after the images, I come in due order and reverence to the Godlike reality of the archetypes, saying here to those yet being initiated, for the harmonious guidance of their souls, that the varied and sacred composition of the symbols is not without spiritual contemplation for them, as merely presented superficially. For the most sacred chants and readings of the Oracles teach them a discipline of a virtuous life, and previous to this, the, complete purification from destructive evil; and the most Divine, and common, and peaceful distribution of one and the same, both Bread and Cup, enjoins upon them a godly fellowship in character, as having a fellowship in food, and recalls to their memory the most Divine Supper, and arch-symbol of the rites performed, agreeably with which the Founder of the symbols Himself excludes, most justly, him who had supped with Him on the holy things, not piously[244] and in a manner suitable to his character; teaching at once, clearly and Divinely, that the approach to Divine mysteries with a sincere mind confers, on those who draw nigh, the participation in a gift according to their own
92 character.

Section II.

Let us, then, as I said, leave behind these things, beautifully depicted upon the entrance of the. innermost shrine, as being sufficient for those, who are yet incomplete for contemplation, and let us proceed from the effects to the causes; and then, Jesus lighting the way, we shall view our holy Synaxis, and the comely contemplation of things intelligible, which makes radiantly manifest the

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242 As in Denmark.
243 θεουργίων—Divine Mysteries?
244 John xiii. 11. St. Cyprian thought Judas was excluded; St. Augustine not. See Cornelius a Lapide on John xiii. 11 Ap. C. S, s. 14.

blessed beauty of the archetypes. But, oh, most Divine and holy initiation, uncovering the folds of the dark mysteries enveloping thee in symbols, be manifest to us in thy bright glory, and fill our intellectual visions with single and unconcealed light.

Section III.

We must, then, in my opinion, pass within the All Holy Mysteries, after we have laid bare the intelligible of the first of the votive gifts, to gaze upon its Godlike beauty, and view the Hierarch, divinely going with sweet fragrance from the Divine Altar to the furthermost bounds of the holy place, and again returning to it to complete the function. For the Blessedness, supremely Divine above all, even if, through Divine goodness, It goes forth to the communion of the holy who participate in It, yet It never goes outside its essential unmoved position and steadfastness; and illuminates all the Godlike in due degree, being always self-centred, and in nowise moved from its
93 own proper identity; so, too, the Divine initiation (sacrament) of the Synaxis, although it has a unique, and simple, and enfolded Source, is multiplied, out of love towards man, into the holy variety of the symbols, and travels through the whole range of the supremely Divine description; yet uniformly it is again collected from these, into its own proper Monady, and unifies those who are being reverently conducted towards it. In the same Godlike manner, the Divine Hierarch, if he benignly lowers to his subordinates his own unique Hierarchical science, by using the multiplicities of the holy enigmas, yet again, as absolute, and not to be held in check by smaller things, he is restored to his proper headship without diminution, and, when he has made the intellectual entry of himself to the One, he sees clearly the uniform *raisons d'être* of the things done, as he makes the goal of his philanthropic progress to things secondary the more Divine[245] return to things primary.

Section IV.

The chanting of the Psalms, being co-essential with almost all the Hierarchical mysteries, was not likely to be separated from the most Hierarchical of all. For every holy and inspired Scripture sets forth for those meet for deification, either the originated beginning and ordering of things from God; or the Hierarchy and polity of the Law; or the distributions and possessions of the inheritances
94 of the people of God; or the understanding of sacred judges, or of wise kings, or of inspired Priests: or philosophy of men of old time, unshaken in endurances of the things let loose in variety and multitude; or the treasures of wisdom for the conduct of life; or songs and inspired pictures of Divine Loves; or the declaratory predictions of things to come; or the Theandric works of Jesus; or the God-transmitted and God-imitating polities and holy teachings of His Disciples, or the hidden and mystic gaze of the beloved and divinely sweet of the disciples, or the supermundane theology of Jesus; and implanted them in the holy and Godlike instructions of the mystic rites. Now the sacred description of the Divine Odes, whose purpose is to sing the words and works of God throughout, and to praise the holy words and works of godly men, forms an universal Ode and

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245 Hieracles, p. 41.

narrative of things Divine, and makes, in those who inspiredly recite it, a habit suitable for the reception and distribution of every Hierarchical mystery.

95 **Section V.**

When, then, the comprehensive melody of the holy Hymns has harmonized the habits of our souls to the things which are presently to be ministered, and, by the unison of the Divine Odes, as one and concordant chorus of holy men, has established an accord with things Divine, and themselves[246], and one another, the things, more strained and obscure in the intellectual language of the mystic Psalms, are expanded by the most holy lections of the inspired writings, through more full and distinct images and narratives. He, who devoutly contemplates these, will perceive the uniform and one conspiration, as being moved by One, the supremely Divine Spirit. Hence, naturally, in the history of the world, after the more ancient[247] tradition, the new Covenant is proclaimed; the inspired and Hierarchical order teaching this, as I think, that the one affirmed the Divine works of Jesus, as to come; but the other accomplished; and as that described the truth in figures, this shewed it present. For the accomplishment, within this, of the predictions of that, established the truth, and the work of God is a consummation of the Word of God.

Section VI.

Those who absolutely have no ear for these sacred initiations do not even recognize the images,—unblushingly rejecting the saving revelation of the Divine Birth, and in opposition to the Oracles
96 reply to their destruction, "Thy ways I do not wish to know."

Now the regulation of the holy Hierarchy permits the catechumens, and the possessed, and the penitents, to hear the sacred chanting of the Psalms, and the inspired reading of the all-Holy Scriptures; but it does not invite them to the next religious services and contemplations, but only the eyes of the initiated. For the Godlike Hierarchy is full of reverent justice, and distributes savingly to each, according to their due, bequeathing savingly the harmonious communication of each of the things Divine, in measure, and proportion, and due time. The lowest rank, then, is assigned to the catechumens, for they are without participation and instruction in every Hierarchical initiation, not even having the being in God by Divine Birth, but are yet being brought to[248] Birth by the Paternal Oracles, and moulded, by life-giving formations, towards the blessed introduction to their first life and first light from Birth in God. As, then, children after the flesh, if, whilst immature and unformed, they should anticipate their proper delivery, as untimely born and abortions, will fall to earth without life and without light; and no one, in his senses, would say from what he saw, that they, released from the darkness of the womb, were brought to the light (for the medical authority, which is learned in the functions of the body, would say that light operates on things receptive of
97 light); so also the all-wise science of religious rites brings these first to delivery, by the preparatory

[246] Republic, lib. iv. ad finem. Dulac, p. 426-7.
[247] The Law and the Prophets.
[248] See Plato, Thet. i. 114, 115. Dulac, 429.

nourishment of the formative and life-giving Oracles; and when it has made their person ripe for Divine Birth, gives to them savingly, in due order, the participation in things luminous and perfecting; but, at present, it separates things perfect from them as imperfect, consulting the good order of sacred things, and the delivery and life of the catechumens, in a Godlike order of the Hierarchical rites.

Section VII.

Now the multitude of the possessed indeed is unholy, but it is next above the catechumens, which is lowest. Nor is that which has received a certain participation in the most holy offices, but is yet entangled by contrary qualities, whether enchantments or terrors, on a par, as I think, with the altogether uninitiated and entirely uncommunicated in the Divine initiations; but, even for them, the view and participation in the holy mysteries is contracted, and very properly. For, if it be true that the altogether godly man, the worthy partaker of the Divine mysteries, the one carried to the very summit of the Divine likeness, to the best of his powers, in complete and most perfect deifications, does not even perform the things of the flesh, beyond the most necessary requirements of nature, and then as a parergon, but will be, at the same time, a temple, and a follower, according to his ability, of the supremely Divine Spirit, in the highest deification, implanting like in like;—such
98 an one as this would never be possessed by opposing phantoms or fears, but will laugh them to scorn, and when they approach, will cast them down and put them to flight, and will act rather than comply, and in addition to the passionless and indomitableness of his own character, will be seen also a physician to others, for such "possessions" as these; (and *I* think further, yea, rather, I know certainly that the most impartial discrimination of Hierarchical persons knows more than they[249], that such as are possessed with a most detestable possession, by departing from the Godlike life, become of one mind and one condition with destructive demons, by turning themselves from things that really are, and undying possessions, and everlasting pleasures, for the sake of the most base and impassioned folly destructive to themselves; and by desiring and pursuing the earthly variableness, and the perishable and corrupting pleasures, and the unstable comfort in things foreign to their nature, not real but seeming;) these then, first, and more properly than those, were shut out by the discriminating authority of the Deacon; for it is not permitted to them to have part in any other holy function than the teaching of the Oracles, which is likely to turn them to better things. For, if the supermundane Service of the Divine Mysteries excludes those under penitence, and those who have already attained it, not permitting anything to come near which is not completely perfect,
99 and proclaims, and this in all sincerity, that "I am unseen and uncommunicated by those who are in any respect imperfectly weak as regards the summit of the Divine Likeness" (for that altogether most pure voice scares away even those who cannot be associated with the worthy partakers of the most Divine mysteries).; how much more, then, will the multitude of those who are under the sway of their passions be unhallowed and alien from every sight and participation in the holy mysteries. When, then, the uninitiated in the mysteries, and the imperfect, and with them the apostates from the religious life, and after them, those who through unmanliness are prone to the fears and fancies of contrary influences, as not reaching through the persistent and indomitable inclination towards

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[249] The energoumenoi.

godliness, the stability and activity of a Godlike condition; then, in addition to these, those who have separated indeed from the contrary life, but have not yet been cleansed from its imaginations by a godly and pure habit and love, and next, those who are not altogether uniform, and to use an expression of the Law, "entirely without spot and blemish," when these have been excluded from the divine temple and the service which is too high for them, the all-holy ministers and loving contemplators of things all-holy, gazing reverently upon the most pure rite, sing in an universal Hymn of Praise[250] the Author and Giver of all good, from Whom the saving mystic Rites were
100 exhibited to us, which divinely work the sacred deification of those being initiated. Now this Hymn some indeed call a Hymn of Praise, others, the symbol of worship, but others, as I think, more divinely, a Hierarchical thanksgiving, as giving a summary of the holy gifts which come to us from God. For, it seems to me the record[251] of all the works of God related to have been done for us in song, which, after it had benevolently fixed our being and life, and moulded the Divine likeness in ourselves to beautiful archetypes, and placed us in participation of a more Divine condition and elevation; but when it beheld the dearth of Divine gifts, which came upon us by our heedlessness, is declared to have called us back to our first condition, by goods restored, and by the complete assumption[252] of what was ours, to have made good the most perfect impartation of His own, and thus tp have given to us a participation in God and Divine things.

Section VIII.

When the supremely Divine love towards Man has thus been religiously celebrated, the Divine Bread is presented, veiled, and likewise the Cup of Blessing, and the most Divine greeting is devoutly performed, and the mystic and supermundane recital of the holy-written tablets. For it is
101 not possible to be collected to the One, and to partake of the peaceful union with the One, when people are divided amongst themselves. For if, being illuminated by the contemplation and knowledge of the One, we would be united to an uniform and Divine agreement, we must not permit ourselves to descend to divided lusts, from which are formed earthly enmities, envious and passionate, against that which is according to nature. This unified and undivided life is, in my opinion, established by the holy service of the "peace," which establishes like in like, and separates the Divine and unified visions from things divided. The recital of the holy tablets after the "peace" proclaims those who have passed through life holily, and have reached the term of a virtuous life without faltering, urging and conducting us to their blessed condition and Divine repose, through similarity to them, and, announcing them as living, and, as the Word of God says, "not dead, but as having passed from death to a most divine life[253]."

Section IX.

[250] The whole Psalter is said in Liturgy of St. James before celebration.
[251] Liturgy of Dionysius, p. 191.
[252] Incarnation.
[253] 1 John iii. 14.

But observe that they are enrolled in the holy memorials, not as though the Divine memory were
represented under the figure of a memorial, after the manner of men; but as one might say, with
reverence towards God, as beseems the august and unfailing knowledge in God of those who have
102 been perfected in the likeness of God. For "He knoweth," say the Oracles, "them that are His," and
"precious, in the sight of the Lord, is the death of His saints, "death of saints," being said, instead
of the perfection in holiness. And bear this religiously in mind, that when the worshipful symbols
have been placed on the Divine Altar, through which (symbols) the Christ is signified and partaken,
there is inseparably present the reading of the register of the holy persons, signifying the indivisible
conjunction of their supermundane and sacred union with Him. When these things have been
ministered, according to the regulations described, the Hierarch, standing before the most holy
symbols, washes his hands with water, together with the reverend order of the Priests. Because, as
the Oracles testify, when a man has been washed, he needs no other washing, except that of his
extremities, i.e his lowest; through which extreme cleansing he will be resistless and free, as
altogether uniform, in a sanctified habit of the Divine Likeness, and advancing in a goodly manner
to things secondary, and being turned again uniquely to the One, he will make his return, without
spot and blemish, as preserving the fulness and completeness of the Divine Likeness.

103

Section X.

There was indeed the sacred laver, as we have said, in the Hierarchy of the Law[254]; and the present cleansing of the hands of the Hierarch and the Priests suggests it. For it behoves those who approach the most hallowed service to be purified even to the remotest imaginations of the soul, through likeness to it, and, as far as possible, to draw nigh; for thus they will shed around more visibly the Divine manifestations, since the supermundane flashes permit their own splendour to pass more thoroughly and brilliantly into the brightness of mirrors like themselves. Further, the cleansing of the Hierarch and the Priests to their extremities, i.e. lowest, takes place before the most holy symbols, as in the presence of Christ, Who surveys all our most secret thoughts, and since the utmost purification is established under His all-surveying scrutiny, and most just and unflinching judgment, the Hierarch thus becomes one with the things Divine, and, when he has extolled the holy works of God, he ministers things most Divine, and brings to view the things being sung[255].

Section XI.

We will now explain, in detail, to the best of our ability, certain works of God, of which we spoke.
For *I* am not competent to sing *all*, much less to know accurately, and to reveal their mysteries to
others. Now whatever things have been sung and ministered by the inspired Hierarchs, agreeably
104 to the Oracles, these we will declare, as far as attainable to us, invoking the Hierarchical inspiration
to our aid. When, in the beginning, our human nature had thoughtlessly fallen from the good things
of God, it received, by inheritance, the life subject to many passions, and the goal of the destructive

[254] Deut. xxi. 6.
[255] As is the use in Denmark.

death[256]. For, as a natural consequence, the pernicious falling away from genuine goodness and the transgression of the sacred Law in Paradise delivered the man fretted with the life-giving yoke, to his own downward inclinations and the enticing and hostile wiles of the adversary—the contraries of the divine goods; thence it pitiably exchanged for the eternal, the mortal, and, having had its own origin in deadly generations, the goal naturally corresponded with the beginning; but having willingly fallen from the Divine and elevating life, it was carried to the contrary extremity,—the variableness of many passions, and lead astray, and turned aside from the strait way leading to the true God,—and subjected to destructive and evil-working multitudes—naturally forgot that it was worshipping, not gods, or friends, but enemies. Now when these had treated it harshly, according to their own cruelty, it fell pitiably into danger of annihilation and destruction; but the boundless Loving-kindness of the supremely Divine goodness towards man did not, in Its benevolence, withdraw from us Its spontaneous forethought, but having truly participated sinlessly in all things belonging to us, and having been made one with our lowliness in connection with the unconfused
105 and flawless possession of Its own properties in full perfection, It bequeathed to us, as henceforth members of the same family, the communion with Itself, and proclaimed us partakers of Its own beautiful things; having, as the secret teaching holds, loosed the power of the rebellious multiplicity, which was against us; not by force, as having the upper hand, but, according to the Logion, mystically transmitted to us, "in judgment and righteousness."

The things within us, then, It benevolently changed to the entire contrary. For the lightless within Our mind It filled with blessed and most Divine Light, and adorned the formless with Godlike beauties; the tabernacle[257] of our soul It liberated from most damnable passions and destructive stains by a perfected deliverance of our being which was all but prostrate, by shewing to us a supermundane elevation, and an inspired polity in our religious assimilation to Itself, as far as is possible.

Section XII.

But how could the Divine imitation otherwise become ours, unless the remembrance of the most holy works of God were perpetually being renewed by the mystical teachings and ministrations of the Hierarchy? This, then, we do, as the Oracles say, "for Its remembrance." Wherefore the Divine
106 Hierarch, standing before the Divine Altar, extols the aforesaid holy works of God, which proceed from the most divine forethought of Jesus on our behalf, which He accomplished for preservation of our race, by the good pleasure of the most Holy Father in the Holy Spirit, according to the Logion. When he has extolled their majesty, and gazed, with intellectual eyes, upon their intelligible contemplation, he proceeds to their symbolical ministration,—and this,—as transmitted from God. Whence after the holy hymns of the works of God, he piously and, as becomes a hierarch, deprecates his own unworthiness for a service above his merits, first, reverently crying aloud to Him, "Thou hast said, This do for My remembrance." Then,[258] having asked to become meet for this the God-imitating of service, and to consecrate things Divine by the assimilation to Christ Himself,

256 The Fall.
257 Plato, Crat. i. 295.
258 Prayer of humble access.

and to distribute them altogether purely, and that those who shall partake of things holy may receive them holily, he consecrates things most Divine, and brings to view through the symbols reverently exposed the things whose praises are being sung. For when he has unveiled the veiled and undivided Bread, and divided it into many, and has divided the Oneness of the Cup to all, he symbolically multiplies and distributes the unity, completing in these an altogether most holy ministration. For the "one," and "simple," and "hidden," of Jesus, the most supremely Divine Word, by His incarnation amongst us, came forth, out of goodness and love towards man, to the compound and visible, and
107 benevolently devised the unifying, communion, having united, to the utmost, our lowliness to the most Divine of Himself; if indeed we have been fitted to Him, as members to a body, after the identity of a blameless and Divine life, and have not, by being killed through destructive passions, become inharmonious, and unfastened, and unyoked, to the godly and most healthy members. For, if we aspire to communion with Him, we must keep our eye fixed upon His most godly Life in the flesh, and we must retrace our path to the Godlike and blameless habit of Its holy sinlessness by assimilation to It; for thus He will communicate harmoniously to us the communion with the similar.

Section XIII.

The Hierarch makes known these things to those who are living religiously, by bringing the veiled gifts to view, by dividing their oneness into many, and by making the recipients partakers of them, by the utmost union of the things distributed with those who receive them. For he delineates in these things under sensible forms our intelligible life in figures, by bringing to view the Christ Jesus from the Hidden within the Divine Being, out of love to man, made like unto us by the all-perfect and unconfused incarnation in our race, from us, and advancing to the divided condition of ourselves, without change from the essential One, and calling the human race, through this beneficent love
108 of man, into participation with Himself and His own good things, provided we are united to His most Divine Life by our assimilation to it, as far as possible; and by this, in very truth, we shall have been perfected, as partakers of God and of Divine things.

Section XIV.

Having received and distributed the supremely Divine Communion, he terminates with a holy thanksgiving, in which the whole body of the Church take part. For the Communion precedes the imparting, and the reception of the mysteries, the mystic distribution. For this is the universal regulation and order of the Divine Mysteries, that the reverend Leader should first partake, and be filled with the gifts, to be imparted, through him, from God to others, and so impart to others also. Wherefore, those who rashly content themselves with the inspired instructions, in preference to a life and condition agreeable to the same, are profane, and entirely alien from the sacred regulation established. For, as in the case of the bright shining of the sun, the more delicate and luminous substances, being first filled with the brilliancy flowing into them, brightly impart their overflowing light to things after them; so it is not tolerable that one, who has not become altogether Godlike in his whole character, and proved to be in harmony with the Divine influence and judgment, should
109 become Leader to others, in the altogether divine.

Section XV.

Meanwhile, the whole order of the Priests having been collected together in hierarchical order, and communicated in the most Divine mysteries, finishes with a holy thanksgiving, after having recognized and sung the favours of the works of God, according to their degree. So that those, who have not partaken and are ignorant of things Divine, would not attain to thanksgiving, although the most Divine gifts are, in their essential nature, worthy of thanksgiving. But, as I said, not having wished even to look at the Divine gifts, from their inclination to things inferior, they have remained throughout ungracious towards the boundless graces of the works of God. "Taste and see," say the Oracles, for, by the sacred initiation of things Divine, the initiated recognize their munificent graces, and, by gazing with utmost reverence upon their most Divine height and breadth in the participation, they will sing the supercelestial beneficent works of the Godhead with gracious thanksgiving.

110

CAPUT IV.

I. *Concerning things performed in the Muron, and concerning things perfected in it.*

So great and so beautiful are the intelligible visions of the most holy Synaxis, which minister hierarchically, as we have often said, our participation in, and collection towards, the One. But there is another perfecting Service of the same rank, which our Leaders name "Initiation of Muron," by contemplating whose parts in due order, in accordance with the sacred images, we shall thus be borne, by hierarchical contemplations, to its Oneness through its parts.

II. *Mysterion of Initiation of Muron*[259].

In the same way as in the Synaxis, the orders of the imperfect are dismissed, that is, after the hierarchical procession has made the whole circuit of the temple, attended with fragrant incense; and the chanting of the Psalms, and.the reading of the most Divine Oracles. Then the Hierarch takes the Muron and places it, veiled under twelve sacred wings, upon the Divine Altar, whilst all cry aloud, with most devout voice, the sacred melody of the inspiration of the God-rapt Prophets, and when he has finished the prayer offered over it, he uses it, in the most holy mystic Rites of things
111 being hallowed, for almost every Hierarchical consecration.

III. *Contemplation.*

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[259] Ap. C. iii. s. 17; viii. s. 28. See note, p. 68. The Greeks have two kinds of sacred oil or Unguent, one specially blessed or consecrated by the Bishop, and another not necessarily so.

Section I.

The elementary teaching, then, of this the perfecting service, through the things done over the Divine Muron, shews this, in my judgment, that, that which is holy and of sweet savour in the minds of devout men is covered, as with a veil, since it Divinely enjoins upon holy men to have their beautiful and well-savoured assimilations in virtue to the hidden God not seen for vain glory. For the hidden comeliness of God is unsullied, and is sweet beyond conception, and manifested for spiritual contemplation to the intellectual alone, through a desire to have the unsullied images of virtue in souls of the same pattern. For by looking away from the undistorted and well imitated image of the Godlike virtue to that contemplated and fragrant beauty, he thus moulds and fashions it to the most beautiful imitation. And, as in the case of sensible images, if the artist look without distraction upon the archetypal form, not distracted by sight of anything else, or in any way divided in attention, he will duplicate, if I may so speak, the very person that is being sketched, whoever he may be, and will shew the reality in the likeness, and the archetype in the image, and each in each, save the difference of substance; thus, to copyists who love the beautiful in mind, the persistent
112 and unflinching contemplation of the sweet-savoured and hidden beauty will confer the unerring and most Godlike appearance[260]. Naturally, then, the divine copyists, who unflinchingly mould their own intellectual contemplation to the superessentially sweet and contemplated comeliness, do. none of their divinely imitated virtues “to be seen of men[261], as the Divine text expresses it; but reverently gaze upon the most holy things of the Church, veiled in the Divine Muron as in a figure. Wherefore, these also, by religiously concealing that which is holy and most Divine in virtue within their Godlike and God-engraved mind, look away to the archetypal conception alone; for not only are they blind to things dissimilar, but neither are they drawn down to gaze upon them. Wherefore, as becomes their character, they do neither love things, merely seeming good and just, but those really being such; nor do they look to opinion, upon which the multitude irrationally congratulate themselves, but, after the Divine example, by distinguishing the good or evil as it is in itself, they are Divine images of the most supremely Divine sweetness, which, having the truly sweet within itself, is not turned to the anomalously seeming of the multitude, moulding Its genuineness to the true images of Itself.

Section II.

Come, then, since we have viewed the exterior comeliness of the entirely beautiful ministration, let us now look away to its more godly beauty (whilst itself, by itself, has uncovered the veils),
113 gazing upon its blessed radiance, shedding its bright beams openly around, and filling us with the fragrance unveiled to the contemplators. For the visible consecration of the Muron is neither uncommunicated in, or unseen by those who surround the Hierarch, but, on the contrary, by passing through to them, and fixing the contemplation above the many, is reverently covered by them, and by Hierarchical direction kept from the multitude.

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[260] Plato, Rep. i. 6, ii. 116.
[261] Matt. xxiii. 5.

For the splendour of things all holy, by shedding its light clearly and without symbol to men inspired, as being congenial to the thing contemplated, and perfuming their contemplating perceptions without; concealment, advances not yet in the same way to the inferior, but by them as deep contemplators of the thing contemplated is concealed under the enigmas of the wings, without ostentation, so that it may not be defiled by the dissimilar; through which sacred enigmas the well-ordered Ranks of the subordinate are conducted to the degree of holiness compatible with their powers.

Section III.

The holy consecration, then, which we are now extolling, is, as I said, of the perfecting rank and capacity of the Hierarchical functions. Wherefore our Divine Leaders arranged the same, as being of the same rank and effect as the holy perfecting of the Synaxis, with the same figures, for the most part, and with mystical regulations and lections. And you may see in like manner the Hierarch bearing forward the sweet perfume from the more holy place into the sacred precincts beyond, and
114 teaching, by the return to the same, that the participation in things Divine comes to all holy persons, according to fitness, and is undiminished and altogether unmoved and stands unchangeably in its identity, as beseems Divine fixity. In the same way the Psalms and readings of the Oracles nurse the imperfect to a life-bringing adoption of sons, and form a religious inclination in those who are possessed with accursed spirits, and dispel the opposing fear and effeminacy from those possessed by a spirit of unmanliness; shewing to them, according to their capacity, the highest pinnacle of the Godlike habit and power, by aid of which they will, the rather, scare away the opposing forces, and will take the lead in healing others; and, following the example of God, they will, whilst unmoved from their own proper gifts, not only be active against those opposing fears, but will themselves give activity to others; and they also impart a religious habit to those who have changed from the worse to a religious mind, so that they should not be again enslaved by evil, and purify completely those who need to become altogether pure; and they lead the holy to the Divine likenesses, and contemplations and communions belonging to themselves, and so establish those who are entirely holy, in blessed and intelligible visions, fulfilling their uniform likeness of the
115 One, and making them one.

Section IV.

What, then, shall I say further? Is it not those Ranks already mentioned, which are not entirely pure, that the present consecrating service excludes without distinction, in the same way as the Synaxis, so that it is viewed by the holy alone, in figures, and is contemplated and ministered, by the perfectly holy alone, immediately, through hierarchical directions? Now it is superfluous, as I think, to run over, by the same statements, these things already so often mentioned, and not to pass to the next, viewing the Hierarch, devoutly holding the Divine Muron veiled under twelve wings, and ministering the altogether holy consecration upon it. Let us then affirm that the composition of the Muron is a composition of sweet-smelling materials, which has in itself abundantly fragrant qualities, of which (composition) those who partake become perfumed in proportion to the degree to which they partake of its sweet savour. Now we are persuaded that the most supremely Divine Jesus is superessentially

of good savour, filling the contemplative part of ourselves by bequests of Divine sweetness for contemplation. For if the reception of the sensible odours make to feel joyous, and nourishes, with much sweetness, the sensitive organs of our nostrils, —if at least they be sound and well apportioned to the sweet savour—in the same way any one might say that our contemplative faculties, being soundly disposed as regards the subjection to the worse, in the strength of the distinguishing faculty
116 implanted in us by nature, receive the supremely Divine fragrance, and are filled with a holy comfort and most Divine nourishment, in accordance with Divinely fixed proportions, and the correlative turning of the mind towards the Divine Being. Wherefore, the symbolical composition of the Muron, as expressing in form things that are formless, depicts to us Jesus Himself, as a well-spring of the wealth of the Divine sweet receptions, distributing, in degrees supremely Divine, for the most Godlike of the contemplators, the most Divine perfumes; upon which the Minds, joyfully refreshed, and filled with the holy receptions, indulge in a feast of spiritual contemplation, by the entrance of the sweet bequests into their contemplative part, as beseems a Divine participation.

Section V.

Now it is evident, as I think, that the distribution of the fontal perfume to the Beings above ourselves, who are more Divine, is, as it were, nearer, and manifests and distributes itself more to the transparent and wholesome mental condition of their receptive faculty, overflowing ungrudgingly and entering in many fashions; but as regards the subordinate contemplators, which are not so receptive, piously concealing the highest vision and participation, it is distributed in a supremely Divine proportion, in fragrance corresponding to the recipients. Amongst the holy Beings, then, who are above us, the
117 superior order of the Seraphim is represented under the figure of the twelve wings, established and fixed around Jesus, casting itself upon the most blessed contemplations of Him, as far as permissible, and filled reverently with the contemplated truth distributed in most pure receptions, and, to speak after the manner of men, crying aloud, with never silent lips, the frequent Hymn of Praise; for the sacred knowledge of the supermundane minds is both untiring, and possesses the Divine love without intermission, and is at the same time superior to all baseness and forgetfulness. Hence, as I think, that phrase, “unceasing cry,” suggests their perpetual and persistent science and conception of things Divine, with full concord and thanksgiving.

Section VI.

Now we have, as I think, sufficiently contemplated, in the description of the super-heavenly Hierarchy, the incorporeal properties of the Seraphim, Divinely described in the Scriptures under sensible figures explanatory of the contemplated Beings, and we have made them evident to thy contemplating eyes. Nevertheless, since now also they who stand reverently around the Hierarch, reflect the highest Order, on a small scale, we will now view with most immaterial visions their
118 most Godlike splendour.

Section VII.

Their numberless faces then, and many feet, manifest, as I think, their property of viewing the most Divine illuminations from many sides, and their conception of the good things of God as ever active and abundantly receptive; and the sixfold arrangement of the wings, of which the Scripture speaks, does not, I think, denote, as seems to some, a sacred number, but that of the highest Essence and Order around God; the first and middle and last of its contemplative and Godlike powers are altogether elevating, free, and supermundane. Hence the most holy wisdom of the Oracles, when reverently describing the formation of the wings, places the wings around their heads[262], and middle, and feet; suggesting their complete covering with wings, and their manifold faculty of leading to the Really Being.

Section VIII.

Now if they cover their faces and their feet, and fly by their middle wings only, bear this reverently in mind, that the Order, so far exalted above the highest beings, is circumspect respecting the more lofty and deep of its conceptions, and raises itself, in due proportion, by its middle wings, to the vision of God, by placing its own proper life under the Divine yokes, and by these is reverently
119 directed to the judgment of itself.

Section IX.

And, as regards the statement of Holy Scripture, that “one cried out to the other,” that shews, I think, that they impart to each other ungrudgingly their own visions of God. And this we should deem worthy of religious recollection, that the Hebrew word in the Holy Scriptures names the most holy Beings of the Seraphim by an explanatory epithet, from their glowing and seething in a Divine and ever-moving life.

Section X.

Since, then, as those who understand Hebrew say, the most Divine Seraphim were named by the Word of God, “Kindling” and “Heating,” by a name expressive of their essential condition, they possess, according to the symbolical imagery of the Divine Muron, most elevating powers, which call it to manifestation and distribution of most exhilarating perfumes. For the Being, sweet beyond conception, loves to be moved by the glowing and most pure minds into manifestation, and imparts Its most Divine inspirations, in cheerful distributions, to those who thus supermundanely call It forth. Thus the most Divine Order of supercelestial Beings did not fail to recognize the most supremely Divine Jesus, when He descended for the purpose of being sanctified; but recognizes,
120 reverently, Him lowering Himself in our belongings, through Divine and inexpressible goodness; and when viewing Him sanctified, in a manner befitting man, by the Father and Himself and the Holy Spirit, recognized its own supreme Head as being essentially unchanged, in whatever He may do as supreme God. Hence the tradition of the sacred symbols places the Seraphim near the Divine

[262] Isa. vi. 2.

Muron, when it is being consecrated, recognizing and describing the Christ as unchanged, in our complete manhood in very truth. And what is still more divine is, that it uses the Divine Muron for the consecration of every thing sacred, distinctly shewing, according to the Logion, the Sanctified Sanctifying, as always being the same with Himself throughout the whole supremely Divine sanctification. Wherefore also the consecrating gift and grace of the Divine Birth in God is completed in the most Divine perfectings of the Muron. Whence, as I think, the Hierarch pouring the Muron upon the purifying font in cruciform injections, brings to view, for contemplative eyes, the Lord Jesus descending even to death itself through the cross, for our Birth in God, benevolently drawing up, from the old gulping of the destructive death, by the same Divine and resistless descent, those, who, according to the mysterious saying, "are baptized into His death," and renewing them to a
121 godly and eternal existence.

Section XI.

But further, the perfecting unction of the Muron gives to him who has been initiated in the most sacred initiation of the Birth in God, the abiding of the supremely Divine Spirit; the sacred imagery of the symbols, portraying, as I think, the most Divine Spirit abundantly supplied by Him, Who, for our sakes, has been sanctified as man by the supremely Divine Spirit, in an unaltered condition of His essential Godhead.

Section XII.

And bear this also hierarchically in mind, that the Law of the most pure initiation completes the sacred consecration of the Divine Altar, by the all pure effusions of the most holy Muron. And the supercelestial and superessential contemplation is source and essence, and perfecting power, of all our deifying holiness. For if our most Divine Altar is Jesus—the supremely Divine sanctifying of the Godly Minds —in Whom, according to the Logion, "being sanctified and mystically offered as a whole burnt-offering, we have the access," let us gaze with supermundane eyes upon the most Divine Altar itself (in which things being perfected, are perfected and sanctified), being perfected from the most Divine Muron itself; for the altogether most holy Jesus sanctifies Himself on our
122 behalf, and fills us full of every sanctification, since the things consecrated upon them pass fraternally afterwards in their beneficent effects to us, as children of God. Hence, as I think, the Divine Leaders of our Hierarchy, in conformity with a Hierarchical conception divinely transmitted, name this altogether august ministration "consecration of Muron," from "being consecrated thoroughly," as one might say, "consecration of God," extolling its divine consecrating work in each sense. For both the being sanctified for our sakes, as becomes Man, and the consecrating all things as supreme God, and the sanctifying things being consecrated, is "consecration of Him." As for the sacred song of the inspiration of the God-rapt Prophets, it is called by those who know Hebrew, the "Praise of God," or "Praise ye the Lord," for since every divine manifestation and work of God is reverently portrayed in the varied composition of the Hierarchical symbols, it is not unfitting to mention the

Divinely moved song of the Prophets; for it teaches at once, distinctly and reverently, that the beneficent works of the Divine Goodness are worthy of devout praise.

123

CAPUT V.

I. *Concerning sacerdotal Consecrations.*

Section I.

Such, then, is the most Divine perfecting work of the Muron But it may be opportune, after these Divine ministrations, to set forth the sacerdotal Orders and elections themselves, and their powers, and operations, and consecrations, and the triad of the superior ranks under them; in order that the arrangement of our Hierarchy may be demonstrated, as entirely rejecting and excluding the disordered, the unregulated, and the confused; and, at the same time, choosing and manifesting the regulated and ordered, and well-established, in the gradations of the sacred Ranks within it. Now we have well shewn, as I think, in the Hierarchies already extolled by us, the threefold division of every Hierarchy, when we affirmed that our sacred tradition holds, that every Hierarchical transaction is divided into the most Divine Mystic Rites, and the inspired experts and teachers of them, and those who are being religiously initiated by them.

Section II.

Thus the most holy Hierarchy of the supercelestial Beings has, for its initiation, its own possible and most immaterial conception of God and things Divine, and the complete likeness to God, and a persistent habit of imitating God, as far as permissible. And its illuminators, and leaders to this
124 sacred consecration, are the very first Beings around God. For these generously and proportionately transmit to the subordinate sacred Ranks the ever deifying notions given to them, by the self-perfect Godhead and the wise-making Divine Minds. Now the Ranks, who are subordinate to the first Beings, are, and are truly called, the initiated Orders, as being religiously conducted, through those, to the deifying illumination of the Godhead. And after this,—the heavenly and supermundane Hierarchy,—the Godhead gave the Hierarchy under the Law, imparting its most holy gifts, for the benefit of our race, to them (as being children according to the Logion), by faint images of the true, and copies far from the Archetypes, and enigmas hard to understand, and types having the contemplation enveloped within, as an analogous light not easily discerned, so as not to wound weak, eyes by the light shed upon them. Now to this Hierarchy under the Law, the elevation to spiritual worship is an initiation. Now the men religiously instructed for that holy tabernacle by Moses,—the first initiated and leader of the Hierarchs under the Law,—were conductors; in reference to which holy tabernacle,—when describing for purposes of instruction the Hierarchy under the

Law,—he called all the sacred services of the Law an image of the type shewn to him in Mount Sinai. But "initiated" are those who are being conducted to a more perfect revelation of the symbols 125 of the Law, in proportion to their capacity. Now the Word of God calls our Hierarchy the more perfect revelation, naming it a fulfilment of that, and a holy inheritance. It is both heavenly and legal, like the mean between extremes, common to the one, by intellectual contemplations, and to the other, because it is variegated by sensible signs; and, through these, reverently conduces to the Divine Being. And it has likewise a threefold division of the Hierarchy, which is divided into the most holy ministrations of the Mystic Rites, and into the Godlike ministers of holy things, and those who are being conducted by them, according to their capacity, to things holy.

And each of the three divisions of our Hierarchy, comformably to that of the Law, and the Hierarchy, more divine than ours, is arranged as first and middle and last in power; consulting both reverent proportion, and well-ordered and concordant fellowship of all things *in* harmonious rank.

Section III.

The most holy ministration, then, of the Mystic Rites has, as first Godlike power, the holy cleansing of the uninitiated; and as middle, the enlightening instruction of the purified; and as last, and summary of the former, the perfecting of those instructed in science of their proper instructions; and the order of the Ministers, in the first power, cleanses the uninitiated through the Mystic Rites; 126 and in the second, conducts to light the purified; and in the last and highest of the Ministering Powers, makes perfect those who have participated in the Divine light, by the scientific completions of the illuminations contemplated. And of the Initiated, the first power is that being purified; and the middle is that being enlightened, after the cleansing, and which contemplates certain holy things; and the last and more divine than the others, is that enlightened in the perfecting science of the holy enlightenment of which it has become a contemplator. Let, then, the threefold power of the holy service of the Mystic Rites be extolled, since the Birth in God is exhibited in the Oracles as a purification and enlightening illumination, and the Rite of the Synaxis and the Muron, as a perfecting knowledge and science of the works of God, through which the unifying elevation to the Godhead and most blessed communion is reverently perfected. And now let us explain next the sacerdotal Order, which is divided into a purifying and illuminating and perfecting discipline.

Section IV.

This, then, is the all-sacred Law of the Godhead, that, through the first, the second are conducted to Its most Divine splendour. Do we not see the material substances of the elements, first approaching, by preference, things which are more congenial to them, and, through these, diffusing their own energy to other things? Naturally, then, the Head and Foundation of all good order, 127 invisible and visible, causes the deifying rays to approach the more Godlike first, and through them, as being more transparent Minds, and more properly adapted for reception and transmission of Light, transmits light and manifestations to the subordinate, in proportions suitable to them.

It is, then, the function of these, the first contemplators of God, to exhibit ungrudgingly to those second, in proportion to their capacity, the Divine visions reverently gazed upon by themselves, and to reveal the things relating to the Hierarchy (since they have been abundantly instructed with a perfecting science in all matters relating to their own Hierarchy, and have received the effectual power of instruction), and to impart sacred gifts according to fitness, since they scientifically and wholly participate in sacerdotal perfection.

Section V.

The Divine Rank of the Hierarchs, then, is the first of the God-contemplative Ranks; and it is, at the same time, highest and lowest; inasmuch as every Order of our Hierarchy is summed up and fulfilled in it. For, as we see every Hierarchy terminated in the Lord Jesus, so we see each terminated in its own inspired Hierarch. Now the power of the Hierarchical Rank permeates the whole sacred
128 body, and through every one of the sacred Ranks performs the mysteries of its proper Hierarchy. But, pre-eminently, to it, rather than to the other Ranks, the Divine institution assigned the more Divine ministrations. For these are the perfecting images of the supremely Divine Power, completing all the most Divine symbols and all the sacred orderings. For though some of the worshipful symbols are consecrated by the Priests, yet never will the Priest effect the holy Birth in God without the most Divine Muron; nor will he consecrate the mysteries of the Divine Communion, unless the communicating symbols have been placed upon the most Divine Altar; and neither will he be Priest himself, unless he has been elected to this by the Hierarchical consecrations. Hence the Divine Institution uniquely assigned the dedication of the Hierarchical Ranks, and the consecration of the Divine Muron and the sacred completion of the Altar, to the perfecting powers of the inspired Hierarchs.

Section VI.

It is, then, the Hierarchical Rank which, full of the perfecting power, pre-eminently completes the perfecting functions of the Hierarchy, and reveals lucidly the sciences of the holy mysteries, and teaches their proportionate and sacred conditions and powers. But the illuminating Rank of the Priests conducts those, who are being initiated under the Rank of, the inspired Hierarchs, to the
129 Divine visions of the Mystic Rites, and in co-operation with it, ministers its proper ministrations. Whatever then this Rank may do, by shewing the works of God, through the most holy symbols, and perfecting those who draw nigh in the Divine contemplations, and communion of the holy rites, it yet refers those, who crave the science of the religious services contemplated, to the Hierarch. And the Rank of the Leitourgoi (which is purifying and separates the unfit, previous to the approach to the ministrations of the Priests), thoroughly purifies those who are drawing nigh, by making them entirely pure from opposing passions, and suitable for the sanctifying vision and communion. Hence, during the service of the Birth in God, the Leitourgoi strip him who draws nigh of his old clothing, yea further, even take off his sandals, and make him stand towards the west for renunciation; and again, they lead him back to the east (for they are of the purifying rank and power), enjoining on those who approach to entirely cast away the surroundings of their former life, and shewing the darkness of their former conduct, and teaching those, who have said farewell to the lightless, to

transfer their allegiance to the luminous. The Leitourgical Order, then, is purifying, by leading those who have been purified to the bright ministrations of the Priests, both by thoroughly purifying the uninitiated and by bringing to birth, by the purifying illuminations and teachings of the Oracles, and further, by sending away from the Priests the unholy, without respect of persons. Wherefore 130 also the Hierarchical institution places it at the holy gates, suggesting that the approach of those who draw nigh to holy things should be in altogether complete purification, and entrusting the approach to their reverent vision and communion to the purifying powers, and admitting them, through these, without spot.

Section VII.

We have shewn, then, that the Rank of the Hierarchs is consecrating and perfecting, that of the Priests, illuminating and conducting to the light; and that of the Leitourgoi purifying and discriminating; that is to say, the Hierarchical Rank is appointed not only to perfect, but also at the same time, to enlighten and to purify, and has within itself the purifying sciences of the power of the Priests together with the illuminating. For the inferior Ranks cannot cross to the superior functions, and, besides this, it is not permitted to them to take in hand such quackery as that. Now the more Divine Orders know also, together with their own, the sacred sciences subordinate to their own perfection. Nevertheless, since the sacerdotal orderings of the well-arranged and unconfused order of the Divine operations are images of Divine operations, they were arranged in Hierarchical distinctions, shewing in themselves the illuminations marshalled into the first, and middle, and last, sacred operations and Ranks; manifesting, as I said, in themselves the well-ordered and unconfused 131 character of the Divine operations. For since the Godhead first cleanses the minds which He may enter, then enlightens, and, when enlightened, perfects them to a Godlike perfection; naturally the Hierarchical of the Divine images divides itself into well-defined Ranks and powers, shewing clearly the supremely Divine operation firmly established, without confusion, in most hallowed and unmixed Ranks. But, since we have spoken, as attainable to us, of the sacerdotal Ranks and elections, and their powers and operations, let us now contemplate their most holy consecrations as well as we can.

II. *Mysterion of Sacerdotal Consecrations.*

The Hierarch, then, being led to the Hierarchical consecration, after he has bent both his knees before the Altar, has upon his head[263] the God-transmitted oracles, and the Hierarchical hand, and in this manner is consecrated by the Hierarch, who ordains him by the altogether most holy invocations. And the Priest, after he has bent both his knees before the Divine Altar, has the Hierarchical right hand upon his head, and in this manner is dedicated by the Hierarch, who ordains him with hallowing invocations. And the Leitourgos, after he has bent one of two knees before the Divine Altar, has upon his head the right hand of the Hierarch who ordains him, being completed

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[263] Ap. C. iv. s. 20; iv. s. 17; viii. s. 4.

by him with the initiating invocations of the Leitourgoi. Upon each of them the cruciform seal is
132 impressed, by the ordaining Hierarch, and, in each case, a sacred proclamation of name takes place,
and a perfecting salutation, since every sacerdotal person present, and the Hierarch who ordained,
salute him who has been enrolled to any of the aforenamed sacerdotal Ranks.

III. *Contemplation.*

Section I.

These things, then, are common both to the Hierarchs, and Priests, and Leitourgoi, in their sacerdotal consecrations,—the conducting to the Divine Altar and kneeling,—the imposition of the Hierarchical hand,—the cruciform seal,—the announcement of name,—the completing salutation.

And special and select for the Hierarchs is the imposition of the Oracles upon the head, since the subordinate Ranks have not this; and for the Priests the bending of both knees, since the consecration of the Leitourgoi has not this; for the Leitourgoi, as has been said, bend the one of two knees only.

Section II.

The conducting then to the Divine Altar, and kneeling, suggests to all those who are being
sacerdotally ordained, that their own life is entirely placed under God, as source of consecration,
and that their whole intellectual self, all pure and hallowed, approaches to Him, and that it is of
133 one likeness, and, as far as possible, meet for the supremely Divine and altogether most holy, both
Victim[264] and Altar, which purifies, sacerdotally, the Godlike Minds.

Section III.

And the imposition of the Hierarchical hand signifies at once the consecrating protection, by which, as holy children, they are paternally tended, which bequeaths to them a sacerdotal condition and power, and drives away their adverse powers, and teaches, at the same time also, to perform the sacerdotal operations, as those who, having been consecrated, are acting under God, and have Him as Leader of their own operations in every respect.

Section IV.

And the cruciform seal manifests the inaction of all the impulses of the flesh, and the God-imitated life looking away unflinchingly to the manly most Divine life of Jesus, Who came even to Cross and death with a supremely Divine sinlessness, and stamped those who so live with the cruciform image of His own sinlessness as of the same likeness.

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[264] Christ.

Section V.

And the Hierarch calls aloud the name of the consecrations and of those consecrated, the mystery denoting that the God-beloved consecrator is manifestor of the supremely Divine choice,—not of his own accord or by his own favour leading those who are ordained to the sacerdotal consecration,
134 but being moved by God to all the Hierarchical dedications. Thus Moses, the consecrator under the Law, does not lead even Aaron, his brother, to sacerdotal consecration, though thinking him both beloved of God and fit for the priesthood, until moved by God to this, he in submission to God, Head of consecration, completed by Hierarchical rites the sacerdotal consecration. But even our supremely Divine and first Consecrator (for the most philanthropic Jesus, for our sake, became even this), did "not glorify Himself," as the Logia say, but He Who said to Him, "Thou art Priest for ever after the order of Melchizedek." Wherefore also whilst Himself leading the disciples to sacerdotal consecration, although being as God chief Consecrator, nevertheless He refers the Hierarchical completion of the work of consecration to His altogether most Holy Father, and the supremely Divine Spirit, by admonishing the disciples, as the Oracles say, not to depart from Jerusalem, but to "await the promise of the Father, which ye heard of Me, that ye shall be baptized in Holy Ghost." And indeed, the Coryphaeus of the disciples himself, with the ten, of the same rank and Hierarchy with himself, when he proceeded to the sacerdotal consecration of the twelfth of the disciples, piously left the selection to the Godhead, saying, "Shew[265] whom Thou hast chosen," and received him, who was divinely designated by the Divine lot, into the Hierarchical number of
135 the sacred twelve. Now concerning the Divine lot, which fell as a Divine intimation upon Matthias, others have expressed another view, not clearly, as I think, but I will express my own sentiment. For it seems to me that the Oracles name "lot " a certain supremely Divine gift, pointing out to that Hierarchical Choir him who was designated by the Divine election; more particularly, because the Divine Hierarch must not perform the sacerdotal acts of his own motion, but, under God, moving him to do them as prescribed by the Hierarchy and Heaven.

Section VI.

Now the salutation, for the completion of the sacerdotal consecration, has a religious significance. For all the members of the sacerdotal Ranks present, as well as the Hierarch himself who has consecrated them, salute the ordained. For when, by sacerdotal habits and powers, and by Divine call and dedication, a religious mind has attained to sacerdotal completion, he is dearly loved by the most holy Orders of the same rank, being conducted to a most Godlike comeliness, loving the minds similar to himself, and religiously loved by them in return. Hence it is that the mutual sacerdotal salutation is religiously performed, proclaiming the religious communion of minds of like character, and their loveable benignity towards each other, as keeping, throughout, by sacerdotal
136 training, their most Godlike comeliness.

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265 Acts i. 24. Ap. C. p. 168.

Section VII

These things, as I said, are common to the whole sacerdotal consecration. The Hierarch, however, as a distinctive mark, has the Oracles most reverently placed upon his head. For since the perfecting power and science of the whole Priesthood is bequeathed to the inspired Hierarchs, by the supremely Divine and perfecting goodness, naturally are placed upon the heads of the Hierarchs the Divinely transmitted Oracles, which set forth comprehensively and scientifically every teaching of God, work of God, manifestation of God, sacred word, sacred work, in one word, all the Divine and sacred works and words bequeathed to our Hierarchy by the beneficent Godhead; since the Godlike Hierarch, having participated entirely in the whole Hierarchical power, will not only be illuminated, in the true and God-transmitted science of all the sacred words and works committed to the Hierarchy, but will also transmit them to others in Hierarchical proportions, and will perfect Hierarchically in most Divine kinds of knowledge and the highest mystical, instructions, all the most perfecting functions of the whole Hierarchy. And the distinctive feature of the ordination of Priests, as contrasted with the ordering of the Leitourgoi, is the bending of the two knees, as that
137 bends only the one, and is ordained in this Hierarchical fashion.

Section VIII.

The bending then denotes the subordinate introduction of the conductor, who places under God that which is reverently introduced. And since, as we have often said, the three Orders of the consecrators, through the three most holy Mystic Rites and powers, preside over the three ranks of those initiated, and minister their saving introduction under the Divine yokes, naturally the order of Leitourgoi as only purifying, ministers the one introduction of those who are being purified, by placing it under the Divine Altar, since in it the minds being purified, are supermundanely hallowed. And the Priests bend both their knees, since those who are religiously brought nigh by them have not only been purified, but have been ministerially perfected into a contemplative habit and power of a life thoroughly cleansed by their most luminous, ministrations through instruction. And the Hierarchy bending both his knees, has upon his head the God-transmitted Oracles, leading, through his office of Hierarch, those who have been purified by the Leitourgic power, and enlightened by the ministerial, to the science of the holy things contemplated by them in proportion to their capacities, and through this science perfecting those who are brought nigh, into the most complete holiness of which they are capable.

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CAPUT VI.

I. *Concerning the Ranks of the Initiated.*

Section I.

These, then, are the sacerdotal Ranks and elections, their powers, and operations, and consecrations. We must next explain the triad of the Ranks being initiated under them. We affirm then that the multitudes, of whom we have already made mention, who are dismissed from the ministrations and consecrations, are Ranks under purification; since one is being yet moulded and fashioned by the Leitourgoi through the obstetric Oracles to a living birth; and another is yet to be called back to the holy life, from which it had departed, by the hortatory teaching of the good Oracles; and another, as being yet terrorized, through want of manliness, by opposing fears, and being fortified by the strengthening Oracles; and another, as being yet led back from the worse to holy efforts; and another as having been led back, indeed, but not yet having a chaste fixedness in more Godlike and tranquil habits. For these are the Orders under purification, by the nursing and purifying power of the Leitourgoi. These, the Leitourgoi perfect, by their sacred powers, for the purpose of their being brought, after their complete cleansing, to the enlightening contemplation and participation in the most luminous ministrations.

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Section II.

And a middle rank is the contemplative, which participates in certain Divine Offices in all purity, according to its capacity, which is assigned to the Priests for its enlightenment.

For it is evident, in my opinion, that, that having been cleansed from all unholy impurity, and having acquired the pure and unmoved steadfastness of its own mind, is led back, ministerially, to the contemplative habit and power, and communicates the most Divine symbols, according to its capability, filled with every holy joy in their contemplations and communions, mounting gradually to the Divine love of their science, through their elevating powers. This, I affirm, is the rank of the holy people, as having passed through complete purification, and deemed worthy, as far as is lawful, both of the reverent vision, and participation of the most luminous Mystic Rites.

Section III.

Now the rank, higher than all the initiated, is the sacred Order of the Monks, which, by reason of an entirely purified purification, through complete power and perfect chastity of its own operations, has attained to intellectual contemplation and communion in every ministration which it is lawful for it to contemplate, and is conducted by the most perfecting powers of the Hierarchs, and taught by their inspired illuminations and hierarchical traditions the ministrations of the Mystic Rites, contemplated, according to its capacity, and elevated by their sacred science, to the most perfecting perfection of which it is capable. Hence our Divine leaders have deemed them worthy of sacred
140 appellations, some, indeed, calling them “Therapeutae,” and others “Monks,” from the pure service and fervid devotion to the true God, and from the undivided and single life, as it were unifying them, in the sacred enfoldings of things divided, into a God-like Monad, and God-loving perfection. Wherefore the Divine institution accorded them a consecrating grace, and deemed them worthy of

a certain hallowing invocation—not hierarchical—for that is confined to the sacerdotal orders alone, but ministrative, as being ministered, by the pious Priests, by the hierarchial consecration in the second degree.

II. *Mysterion on Monastic Consecration.*

The Priest then stands before the Divine Altar, religiously pronouncing the invocation for Monks. The ordinand stands behind the Priest, neither bending both knees, nor one of them, nor having upon his head the Divinely-transmitted Oracles, but only standing near the Priest, who pronounces over him the mystical invocation. When the Priest has finished this, he approaches the ordinand, and asks him first, if he bids farewell to all the distracted—not lives only, but also imaginations. Then he sets before him the most perfect life, testifying that it is his bounden duty to surpass the ordinary life. When the ordinand has promised steadfastly all these things, the Priest, after he has sealed him with the sign of the Cross, crops his hair, after an invocation to the threefold Subsistence
141 of the Divine Beatitude, and when he has stripped off all his clothing, he covers him with different, and when, with all the holy men present, he has saluted him, he finishes by making him partaker of the supremely Divine Mysteries.

III. *Contemplation.*

Section I.

The fact that he bends neither knee, nor has upon his head the Divinely-transmitted Oracles, but stands by the Priest, who pronounces the invocation, signifies, that the monastic Rank is not for leading others, but stands by itself, in a monastic and holy state, following the sacerdotal Ranks, and readily conducted by them, as a follower, to the Divine science of sacred things, according to its capacity.

Section II.

And the renunciation of the divided, not only lives, but even imaginations, shews the most perfect love of wisdom in the Monks, which exercises itself in science of the unifying commandments. For it is, as I said, not of the middle Rank of the initiated, but of the higher than all.

Section III.

Therefore many of the things, which are done without reproach by the middle Rank, are forbidden in every way to the single Monks,—inasmuch as they are under obligation to be unified to the One,
142 and to be collected to a sacred Monad, and to be transformed to the sacerdotal life, as far as lawful, as possessing an affinity to it in many things, and as being nearer to it than the other Ranks of the initiated. Now the sealing with the sign of the Cross, as we have already said, denotes the inaction

of almost all the desires of the flesh. And the cropping of the hair shews the pure and unpretentious life, which does not beautify the darkness within the mind, by overlarding it with smeared pretence, but that it by itself is being led, not by human attractions but by single and monastic, to the highest likeness of God.

Section IV.

The casting aside of the former clothing, and the taking a different, is intended to shew the transition from a middle religious life to the more perfect; just as, during the holy Birth from God, the exchange of the clothing denoted the elevation of a thoroughly purified life, to a contemplative and enlightened condition. And even if now also the Priest, and all the religious present, salute the man ordained, understand from this the holy fellowship of the Godlike, who lovingly congratulate each other in a Divine rejoicing.

Section V.

Last of all, the Priest calls the ordained to the supremely Divine Communion, shewing religiously that the ordained, if he would really attain to the monastic and single elevation, will not merely
143 contemplate the sacred mysteries within them, nor come to the communion of the most holy symbols, after the fashion of the middle Rank, but, with a Divine knowledge of the holy things received by him, will come to the reception of the supremely Divine Communion, in a manner different from that of the holy people. Wherefore, the Communion of the most holy Eucharist is also given to the sacerdotal Orders, in their consecrating dedications, by the Hierarch who consecrated them, at the end of their most holy sanctifications, not only because the reception of the supremely Divine Mysteries is the consummation of each Hierarchical reception, but because all the sacred Orders, according to their capacity, partake of the self-same common and most godly gifts, for their own elevation and perfection in deification. We conclude, then, that the holy Mystic Rites are, purification, and illumination, and consecration. The Leitourgoi are a purifying rank, the Priests an illuminating, and the Godlike Hierarchs a consecrating. But the holy people is a contemplative Order. That which does not participate in the sacred contemplation and communion, is a Rank being purified, as still under course of purification. The holy people is a contemplative Rank, and that of the single Monks is a perfected Rank. For thus our Hierarchy, reverently arranged in Ranks fixed by God, is like the Heavenly Hierarchies, preserving, so far as man can do, its God-imitated and Godlike characteristics.

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Section VI.

But thou wilt say that the Ranks undergoing purification utterly fall short of the Heavenly Hierarchies (for it is neither permitted nor true to say that any heavenly Ordering is defiled), yea, I would altogether affirm myself, that they are entirely without blemish, and possess a perfect purity above this world, unless I had completely fallen away from a religious mind. For if any of them should have become captive to evil, and have fallen from the heavenly and undefiled harmony of the divine Minds, he would be brought to the gloomy fall of the rebellious multitudes. But one may reverently

say with regard to the Heavenly Hierarchy, that the illuminating from God in things hitherto unknown is a purification to the subordinate Beings, leading them to a more perfect science of the supremely Divine kinds of knowledge, and purifying them as far as possible from the ignorance of those things of which they had not hitherto the science, conducted, as they are, by the first and more Divine Beings to the higher and more luminous splendours of the visions of God: and so there are Ranks being illuminated and perfected, and purifying and illuminating and perfecting, after the example of the Heavenly Hierarchy; since the highest and more Divine Beings purify the subordinate, holy, and reverent Orders, from all ignorance (in ranks and proportions of the Heavenly Hierarchies), and filling them with the most Divine illuminatings, and perfecting in the most pure science of the supremely Divine conceptions. For we have already said, and the Oracles divinely demonstrate, that all the heavenly Orders are not the same, in all the sacred sciences of the God-contemplating
145 visions; but the first, from G.od immediately, and, through these, again from God, the subordinate are illuminated, in proportion to their powers, with the most luminous glories of the supremely Divine ray.

CAPUT VII.

I. *Concerning things performed over those fallen asleep.*

Section I.

These things having been defined, I think it necessary also to describe the things religiously performed by us over those who have fallen asleep. For neither is this also the same between the holy and the unholy; but, as the form of life of each is different, so also, when approaching death, those who have led a religious life, by looking steadfastly to the unfailing promises of the Godhead (inasmuch as they have observed their proof, in the resurrection proclaimed by it), come to the goal of death, with firm and unfailing hope, in godly rejoicing, knowing that at the end of holy contests their condition will be altogether in a perfect and endless life and safety, through their future entire resurrection[266]. For the holy souls, which may possibly fall during this present life to a change for the worse, in the regeneration, will have the most Godlike transition to an unchangeable condition.
146 Now, the pure bodies which are enrolled together as yoke-fellows and companions of the holy souls, and have fought together within their Divine struggles in the unchanged steadfastness of their souls throughout the divine life, will jointly receive their own resurrection; for, having been united with the holy souls to which they were united in this present life, by having become members of Christ, they will receive in return the Godlike and imperishable immortality, and blessed repose. In this respect then the sleep of the holy is in comfort and unshaken hopes, as it attains the goal of the Divine contests.

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[266] Soul first—body afterwards.

Section II.

Now, amongst the profane, some[267] illogically think to go to a non-existence; others[268] that the bodily blending with their proper souls will be severed once for all, as unsuitable to them in a Divine life and blessed lots, not considering nor being sufficiently instructed in Divine science, that our most Godlike life in Christ has already begun[269]. But others[270] assign to souls union with other bodies, committing[271], as I think, this injustice to them, that, after (bodies) have laboured together with the godly souls, and have reached the goal of their most Divine course, they relentlessly deprive them of their righteous retributions. And others[272] (I do not know how they have strayed to
147 conceptions of such earthly tendency) say, that the most holy and blessed repose promised to the devout is similar to our life in this world, and unlawfully reject, for those who are equal to the Angels, nourishments appropriate to another kind of life. None of the most religious men, however, will ever fall into such errors as these; but, knowing that their whole selves will receive the Christ-like inheritance, when they have come to the goal of this present life, they see more clearly their road to incorruption already become nearer, and extol the gifts of the Godhead, and are filled with a Divine satisfaction, no longer fearing the fall to a worse condition, but knowing well that they will hold firmly and everlastingly the good things already acquired. Those, however, who are full of blemishes, and unholy stains, even though they have attained to some initiation, yet, of their own accord, have, to their own destruction, rejected this from their mind, and have rashly followed their destructive lusts, to them when they have come to the end of their life here, the Divine regulation of the Oracles will no longer appear as before, a subject of scorn[273], but, when they have looked with different eyes upon the pleasures of their passions destroyed, and when they have pronounced blessed the holy life from which they thoughtlessly fell away, they are, piteously and against their
148 will, separated from this present life, conducted to no holy hope, by reason of their shameful life[274].

Section III.

Now, whilst none of these attain the repose of the holy men, he himself, when coming to the end of his own struggles, is filled with a holy consolation, and with much satisfaction enters the path of the holy regeneration. The familiar friends, however, of him who has fallen asleep, as befits their divine familiarity and fellowship, pronounce him blessed, whoever he is, as having reached the desired end crowned with victory, and they send up odes of thanksgiving to the Author of victory, praying also that they may reach the same inheritance. Then they take him and bring him to the Hierarch, as to a bequest of holy crowns; and he right gladly receives him, and performs the things fixed by reverend men, to be performed over those who have piously fallen asleep.

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267 Plato, Phaed. i. 54.
268 Ibid. i. 62-3.
269 Col. iii. 3, 4.
270 Phaed. i. 64.
271 Ap. C. v. s. 5-7.
272 Matt. xxii. 28.
273 Republic, lib. i. p. 9. Cousin, Paris, 1833.
274 Ps. cxii. 10.

II. *Mysterion over those who have religiously fallen asleep.*

The Divine Hierarch collects the reverend Choir, and if the person who has fallen asleep were of the sacerdotal rank, he lays him down before the Divine Altar, and begins with the prayer and thanksgiving to God; but if he belonged to the rank of the chaste Monks, or the holy people, he lays him down near the hallowed sanctuary, before the sacerdotal entrance. Then the Hierarch finishes the prayer of thanksgiving to God; and next, the Leitourgoi, after reading the unfailing promises concerning our holy resurrection, contained in the Divine Oracles, reverently chant the odes of the same teaching and power, from the Oracles of the Psalter[275]. Then the first Leitourgos dismisses the catechumens, and calls aloud the names of the holy people, who have already fallen asleep; amongst whom he deems the man, who has just terminated his life, worthy of mention in the same rank, and urges all to seek the blessed consummation in Christ; then the Divine Hierarch advances, and offers a most holy prayer over him, and after the prayer both the Hierarch himself salutes the defunct, and after him, all who are present. When all have saluted, the Hierarch pours the oil upon the fallen asleep, and when he has offered the holy prayer for all, he places the body in a worthy chamber, with other holy bodies of the same rank.

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III. *Contemplation.*

Section I.

Now, if the profane should see or hear that these things are done by us, they will, I suppose, split with laughter, and commiserate us on our, folly. But there is no need to wonder at this. For, as the Oracles say, “If they will not believe, neither shall they understand[276].” And as for us, who have contemplated the spiritual meaning of the things done, whilst Jesus leads us to the light, let us say, that, not without reason, does the Hierarch conduct to, and place the man fallen asleep, in the place of the same rank; for it shews reverently, that, in the regeneration, all will be in those chosen inheritances, for which they have chosen their own life here[277]. For example, if any one led a Godlike and most holy life here, so far as the imitation of God is attainable by man, he will be, in the age to come, in divine and blessed inheritances; but if he led a life inferior to the divine likeness in the highest degree, but, nevertheless, a holy life, even this man will receive the holy and similar retributions. The Hierarch, having given thanks for this Divine righteousness, offers a sacred prayer, and extols the worshipful Godhead, as subjugating the unjust and tyrannical power against us all, and conducting us back to our own most just possessions (or judgments).

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Section II.

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[275] See Burial Office.
[276] Wisdom iii. 9.
[277] ἀπεκλήρωσαν. See Papias, fragment 5.

Now, the Chants and Readings of the supremely Divine promises are explanatory of the most blessed inheritances, to which those, who have attained a Divine perfection, shall be eternally appointed, and descriptive of him who has religiously fallen asleep, and stimulative of those, who 151 are still living, to the same perfection.

Section III.

Observe, however, that not all the ranks under purification are customarily dismissed, but only the catechumens are expelled from the holy places, for this class is entirely uninitiated in every holy Rite, and is not permitted to view any of the religious celebrations, great or small, inasmuch as it has not participated in the faculty of contemplating the holy mysteries, through the Birth from God, which is Source and gift of light. The rest, however, of the ranks under purification, have already been under instruction in sacred tradition; but, as they have foolishly returned to an evil course it is incumbent to complete their proper elevation in advance, and they are reasonably dismissed from the supremely Divine contemplations and communions, as in holy symbols; for they will be injured, by partaking of them unholily, and will come to a greater contempt of the Divine Mysteries and themselves.

Section IV.

Naturally, however, they are present at the things now done, being clearly taught by seeing both the fearlessness of death amongst us, and the last honour of the saints extolled from the unfailing Oracles, and that the sufferings threatened to the unholy like themselves will be endless; for it will perhaps be profitable for them to have seen him, who has religiously finished his course, reverently 152 proclaimed by the public proclamation of the Leitourgoi, as being certainly companion of the Saints for ever. And, perchance, even they will come to the like aspiration, and will be taught from the science of the Liturgy, that the consummation in Christ is blessed indeed.

Section V.

Then the Divine Hierarch, advancing, offers a holy prayer over the man fallen asleep. After the prayer, both the Hierarch himself salutes him, and next all who are present. Now the prayer beseeches the supremely Divine Goodness to remit to the man fallen asleep all the failings committed by reason of human infirmity, and to transfer him in light and land of living, into the bosom of Abraham, and Isaac, and Jacob: in a place where grief and sorrow and sighing are no more. It is evident, then, as I think, that these, the rewards of the pious, are most blessed. For what can be equal to an immortality entirely without grief and luminous with light. Especially if all the promises which pass man's understanding, and which are signified to us by signs adapted to our capacity, fall short, in their description, of their actual truth. For we must remember that the Logion is true, that "Eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive, the things which 153 God hath prepared for them that love Him." "Bosoms" of the blessed Patriarchs, and of all the other

pious men, are, in my judgment, the most divine and blessed inheritances, which await all godly men, in that consummation which grows not old, and is full of blessedness.

Section VI.

But thou mayst, perhaps, say that these things are correctly affirmed by us, indeed, but want to know for what reason the Hierarch beseeches the supremely Divine Goodness, for the remission of the faults committed by the man fallen asleep, and his most glorious inheritance, amongst godly men of the same rank. For, if every one shall receive, by the Divine justice, equivalents for what he has done in the present life, whether it be good or different, and the man fallen asleep has finished his own activities in this present life, from what prayer offered by the Hierarch will he be transferred to another inheritance, than that due to and equivalent for his life here? Now, well do I know, following the Oracles, that each one will have the inheritance equivalent; for the Lord says, he has closed respecting him, and each one shall receive the things done in his body according to that he hath done, whether it be good, or whether it be bad.” Yea, the sure traditions of the Oracles teach us that the prayers, even of the just, avail only for those who are worthy of pious prayers during
154 this present life, let alone (by no means) after death. What forsooth did Saul gain from Samuel? and what did the intercession of the Prophet profit the people of the Hebrews? For, as if any one, when the sun is shedding its own splendour upon unblemished eyes, seeks to enjoy the solar splendour by obliterating his own powers of vision; so does he cling to impossible and extravagant expectations, who beseeches the intercessions of holy men, and, by driving away the holy efforts natural to the same, plays truant from the most luminous and beneficent commandments, through heedlessness of the Divine gifts.

Nevertheless, according to the Oracles, I affirm that the intercessions of the pious are, in every respect, profitable in this present life, after the following fashion. If any one, longing for holy gifts, and having a religious disposition for their reception, as recognizing his own insufficiency, approaches some pious man, and should prevail upon him to become his fellow-helper, and fellow-suppliant, he will be benefitted in every respect, thereby, with a benefit superior to all; for he will attain the most Divine gifts he prays for, since the supremely Divine Goodness assists him, as well as his pious judgment of himself, and his reverence for devout men, and his praiseworthy craving for the religious requests requested, and his brotherly and Godlike disposition. For this has
155 been firmly fixed by the supremely Divine decrees, that the Divine gifts are given, in an order most befitting God, to those who are meet to receive them, through those who are meet to distribute them.

If any one, then, should despise this sacred regulation, and betaking himself to a wretched self-conceit, should deem himself sufficient for the supremely Divine Converse, and look down upon pious men, and if he should further request requests, unworthy of God, and not holy, and if he should have his aspiration for things divine not sustained, and correlative to himself, he will fail in his ignorant request, through his own fault. Now, with reference to the prayer mentioned, which the Hierarch prays over the man fallen asleep, we think it necessary to mention the tradition which has come to us from our inspired leaders. The Divine Hierarch, as the Oracles say, is interpreter of the supremely Divine awards; for he is messenger of the Lord God Omnipotent. He has learned

then, from the God-transmitted Oracles, that to those who have passed their life piously, the most bright and divine life is given in return, according to their due, by the most just balances, the Divine Love towards man overlooking, through its goodness, the stains which have come to them through human infirmity, since no one, as the Oracles say, is pure from blemish.

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Section VII.

Now, the Hierarch knew these things to have been promised by the infallible Oracles; and he asks, that these things may come to pass, and that the righteous returns be given to those who have lived piously, whilst being moulded beneficently to the Divine imitation, he beseeches gifts for others, as favours to himself; and, whilst knowing that the promises will be unfailing, he makes known clearly to those present, that the things asked by him, according to a holy law, will be entirely realized for those who have been perfected in a Divine life. For the Hierarch, the expounder of the supremely Divine Justice, would never seek things, which were not most pleasing to the Almighty God, and divinely promised to be given by Him[278]. Wherefore, he does not offer these prayers over the unholy fallen asleep, not only because in this he would deviate from his office of expounder, and would presumptuously arrogate, on his own authority, a function of the Hierarchy, without being moved by the Supreme Legislator, but because he would both fail to obtain his abominable prayer, and he, not unnaturally, would hear from the just Oracle, "Ye ask, and receive not, because ye ask amiss." Therefore, the Divine Hierarch beseeches things divinely promised, and dear to God, and which will, in every respect, be given, demonstrating both his own likeness to the good
157 loving God, and declaring explicitly the gifts which will be received by the devout. Thus, the Hierarchs have discriminating powers, as interpreters of the Divine Awards, not as though the All-Wise Deity, to put it mildly, were slavishly following their irrational impulses, but, as though they, as expounders of God, were separating, by the motion of the Divine Spirit, those who have already been judged by God, according to due. For "receive," he says, "the Holy Spirit, whose faults ye may have remitted, they are remitted; whose ye may have retained, they are retained." And to him who was illuminated with the Divine revelations of the most Holy Father, the Oracles say, "Whatsoever thou shalt have bound upon the earth, shall be bound in the heavens; and whatsoever thou shalt have loosed on earth, shall be loosed in the heavens," inasmuch as he, and every Hierarch like him, according to the revelations of the Father's awards through him, receives those dear to God, and rejects those without God, as announcing and interpreting the Divine Will. Further, as the Oracles affirm, he uttered that sacred and divine confession, not as self-moved, nor as though flesh and blood had revealed it, but moved by God Who revealed to him the spiritual meaning of Divine things. The inspired Hierarchs then must so exercise their separations and all their Hierarchical powers as the Godhead, the Supreme Initiator, may move them; and the others must so cling to the Hierarchs as moved by God, in what they may do hierarchically, "For he who
158 despiseth you," He says, "despiseth Me[279]."

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[278] Ap. C. viii. 43.
[279] Luke x. 16.

Section VIII.

Let us now proceed to that, which follows the prayer mentioned. When the Hierarch has finished it, he first salutes the fallen asleep, and next, all who are present; for dear and honoured by all Godlike men is he who has been perfected in a Divine life. After the salutation, the Hierarch pours the oil upon the man fallen asleep. And remember, that during the sacred Birth from God, before the most Divine Baptism, a first participation of a holy symbol is given to the man initiated—the oil of Chrism—after the entire removal of the former clothing; and now, at the conclusion of all, the Oil is poured upon the man fallen asleep. Then indeed the anointing with the Oil summoned the initiated to the holy contests; and now the Oil poured upon him shews the fallen asleep to have struggled, and to have been made perfect, throughout those same contests.

Section IX.

When the Hierarch has finished these things, he places the body in an honourable chamber, with other holy bodies of the same rank. For if, in soul and body, the man fallen asleep passed a life dear
159 to God, there will be honoured, with the devout soul, the body also, which contended with it throughout the devout struggles. Hence the Divine justice gives to it, together with its own body, the retributive inheritances, as companion and participator in the devout, or the contrary, life. Wherefore, the Divine institution of sacred rites bequeaths the supremely Divine participations to them both—to the soul, indeed, in pure contemplation and in science of the things being done, and to the body, by sanctifying the whole man, as in a figure with the most Divine Muron, and the most holy symbols of the supremely Divine Communion, sanctifying the whole man, and announcing, by purifications of the whole man, that his resurrection will be most complete.

Section X.

Now, as regards the consecrating" invocations, it is not permitted to explain them in writing, nor may we bring their mysterious meaning, or the powers from God working in them, from secrecy to publicity; but, as our sacred tradition holds, by learning these, through quiet instructions, and being perfected to a more Godlike condition and elevation, through Divine love and religious exercises, thou wilt be borne by the consecrating enlightenment to their highest science.

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Section XI.

Now the fact that even children, not yet able to understand the things Divine, become recipients of the holy Birth in God, and of the most holy symbols of the supremely Divine Communion, seems, as you say, to the profane, a fit subject for reasonable laughter, if the Hierarchs teach things Divine to those not able to hear, and vainly transmit the sacred traditions to those who do not understand. And this is still more laughable—that others, on their behalf, repeat the abjurations and the sacred compacts. But thy Hierarchical judgment must not be too hard upon those who are led astray, but, persuasively, and for the purpose of leading them to the light, reply affectionately to the objections

alleged by them, bringing forward this fact, in accordance with sacred rule, that not all things Divine are comprehended in our knowledge, but many of the things, unknown by us, have causes beseeming God, unknown to us indeed, but well known to the Ranks above us. Many things also escape even the most exalted Beings, and are known distinctly by the All-Wise and Wise-making Godhead alone. Further, also, concerning this, we affirm the same things which our Godlike initiators conveyed to us, after initiations from the early[280] tradition. For they say, what is also a fact, that infants, being brought up according to a Divine institution, will attain a religious disposition, exempt from every 161 error, and inexperienced in an unholy-life. When our Divine leaders came to this conclusion, it was determined to admit infants upon the following conditions, viz.: that the natural parents of the child presented, should transfer the child to some one of the initiated,—a good teacher of children in Divine things,—and that the child should lead the rest of his life under him, as under a godfather and sponsor, for his religious safe-keeping. The Hierarch then requires him, when he has promised to bring up the child according to the religious life, to pronounce the renunciations and the religious professions, not, as they would jokingly say, by instructing one instead of another in Divine things; for he does not say this, “that on behalf of this child I make, myself, the renunciations and the sacred professions,” but, that the child is set apart and enlisted; i.e. I promise to persuade the child, when he has come to a religious mind, through my godly instructions, to bid adieu wholly to things contrary, and to profess and perform the Divine professions. There is here, then, nothing absurd, in my judgment, provided the child is brought up as beseems a godlike training, in having a guide and religious surety, who implants in him a disposition for Divine things, and keeps him inexperienced in things contrary.

The Hierarch imparts to the child the sacred, symbols, in order that he may be nourished by them, and may not have any other life but that which always contemplates Divine things; and in religious 162 progress become partaker of them and have a religious disposition in these matters, and be devoutly brought up by his Godlike surety. So great, my son, and so beautiful, are the uniform visions of our Hierarchy, which have been presented to my view; and from others, perhaps, more contemplative minds, these things have been viewed, not only more clearly, but also more divinely. And to thee, as I fancy, more brilliant and more divine beauties will shine forth, by using the foregoing stepping-stones to a higher ray. Impart then, my friend, thyself also, to me, more perfect enlightenment, and shew to mine eyes the more comely and uniform beauties that thou mayst have been able to see, for I am confident that, by what has been said, I shall strike the sparks[281] of the Divine Fire stored up in thee.

Thanks be to God.

JOHN PARKER.

All Saints’ Day,
1898.

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[280] ἄρχαίας. See Acts xv. 7, 21, 16; and Archbishop Trench. Yet even Dupin ignorantly alleged that word as proof Post-Apostolic. Nov. Bib. p. 100; C. ii. 41.

[281] Bacon, Advancement in Learning, p. 2.

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APPENDIX.

LIST OF BISHOPS.

Athens. a.d.

Hierotheus	52
Dionysius the Areopagite	58
Narcissus	67
Publius	118-124
Quadratus, who presented Apology to Hadrian	126

Toledo.

1. Eugenius	69-121
2. Melantius	
3. Pelagius	
4. Patrummus	
5. Eusebius	
6. Quintus	
7. Vincentius Eugenius Marcellus was consecrated at Arles by Dionysius the Areopagite	68-69

The list at Toledo is as complete as the list at Milan.

Paris. a.d.

Dionysius the Areopagite	70-119
Mallo	
Martianus	
Victor	
Maurianus	
Martinus	

Arles.

St. Trophimus	c. 46
Dionysius the Areopagite	68–70

St. Regulus	
St. Felix	140
Gratius	160
Ambrosius	
Anastinus	
Ingenuus	
Augustinus	
Hieronymus	
Savitius	
Martianus[282]	
St. Marin	314

Milan.

1. Anotolone, G.	51–64
2. Cajo, R.[283]	64–85
3. Castrinziano, M.	97–137
4. Calivero, G.	138–190
5. St. Mona, M.	192–250
6. St. Materno, M.	252–304
7. St. Mirocle, M.	304–325
136 Bishops to 1898, St. Ambrose, 11th Bishop,	374–397

164 **Metropolitans of London**, from King Lucius to Pagan expulsion, 586, from list of Jocelyn, 12th century, to be found in Stow, Ussher, Godwin, and Fasti of Le Neve.

1. Theonus, in time of King Lucius (186–193 A.D.). He built the church of St. Peter, Cornhill.
2. Elvanus, messenger from Lucius to Eleutherus, Bishop of Rome, by whom he was consecrated.
3. Cadwr, or Cadoc. Name occurs at Caerleon.
4. Obinus. See Ussher, Antiq., p. 67. No date.
5. Conan. No date.

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282 A.D. 254 Cyprian wrote to Pope Stephen urging him to depose Marcion, 15th or 18th Bishop from St. Trophimus. See “Monuments inédits” de M. Faillon, t. II. p. 375, and Darras, p. 14.

283 Gaius Oppius was the Centurion of the Crucifixion, and father of Agothoppius, mentioned by Ignatius.

6. Palladius. “Bishop of Britain."
7. Stephanus. No date.
8. Iltutus, Abbot of the School of Llandaff.
9. Theodwin, or Dedwin. No date.
10. Theodred. No date.
11. Hilarius.
12. Restitutus, who attended Council of Arles, A.D. 314.
13. Guitelinus. Mentioned by Geoffrey of Monmouth, Hist.VI. cc. 2–6.
14. Vodinus. Put to death, 453.
15. Theonus 2nd. Translated from Gloucester, 542; fled to Wales, 586. To these may be added
16. Fastidius, Bishop of Britain, A.D. 431.

Metropolitans of York, from Godwin, Bishop of Llandaff, 1601.

1. Sampson, appointed by King Lucius.
2. Taurinus, Bishop of Evreux, “Ebroicensis.”
3. Eborius, at Arles, A.D. 314.
4. Sampson, or Saxo, expelled by Saxons, and transferred his pall to Dol in Brittany; consecrated, 490. Geoffrey, Hist. VIII. 12, IX. 8.
5. Pirah, appointed by King Arthur, A.D. 522, in place of Sampson, A.D. 522. Ibid. IX. 8.
6. Thadiacus fled to Wales, A.D. 586. Geoff. Hist. XI. 10.

165 There was also Faganus, a messenger to Eleutherus from King Lucius. Perhaps it was he who founded the See of Congresbury, not far from what is now Wells, which lasted till 721.

Isle of Man.

Amphibalus was Bishop of Man before a.d. 447, in which year St. Patrick consecrated Germanus to Man.

Whithern.

St. Ninian, Bishop of Whithern (subsequently in the Province of York), was consecrated by Pope Siricius, a.d. 394; retired to Ireland, 420; died, 432.

Province of Caerleon.

1. Dyfan (Missionaries of Eleutherus).
2. Ffagan
3. Elldyrn.
4. Edyfield. Adelfius at Aries in 314. He is claimed also by Colchester and Lincoln.
5. Cadwr.
6. Cynan.
7. Ilan.
8. Llewyr.
9. Cyhelyn.
10. Guitelin.
11. Tremorinus, died about 490, and was succeeded by Dubritius of Llandaff, after which the Primacy seems to have wavered between Llandaff and Menevia. Geoff. Hist. VIII. 10.

Dubritius consecrated in 449 (Benedict of Gloster); in 490 (Geoffrey), Bishop of Llandaff, and became Metropolitan on the death of Tremorinus, as stated' above, but his seat remained at Llandaff.

166 St. David, 1st Bishop of Menevia, was consecrated at Jerusalem, with two companions[284], a.d. 519, and succeeded as Metropolitan on the death of Dubritius, but his seat remained at St. David's.

After him came Teilo, consecrated at the same time as St. David, at Jerusalem, A.D. 519, to Llandaff. He succeeded to the Metropolitan's office on St. David's death, retaining Llandaff, and consecrating Ismael to St. David's as a Suffragan Bishop.

Simon the Cananite, afterwards Bishop of Jerusalem, having preached the Gospel in Britain ("Apostolic Constitutions," Lagarde, p. 284); as also Aristobulus, ordained by St. Paul "Bishop for

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[284] These two were Teilo, consecrated to Llandaff, and Patern, consecrated to Llanbadarn.

Britain" (Migne, ser. Graeca, tome III.); there must have been many Bishops in Britain before King Lucius was able to supersede the Druid by the Christian organisation. "Within ten years after the arrival of Joseph of Arimathea, the first-fruit of Britain was sent to Rome, for instruction and consecration. He founded a Church in Beatenberg, Switzerland.

For Bishops in France, see *Gallia Christiana*.

For Bishops in Britain, see Archbishop Parker, Alford, "St. Paul in Britain," Wakeman.

For lists given, my thanks are due to the Archbishops of Athens and York, Canon Bernard, and the Rev. Bainbridge Smith, author of "English Orders, whence obtained."

JOHN PARKER.

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APOSTOLIC TRADITIONS GENERALLY IN ABEYANCE.

1. Washing of feet. St. John xiii. 4-14.
2. Anointing of sick with prayer for healing. St. James v. 14, 15.
3. Anointing with Oil and Muron in Baptism.
4. Anointing with Muron for Consecration.
5. Trine immersion in Baptism.
6. *Incense offered to God's Holy Name.* Malachi ii. 11.

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